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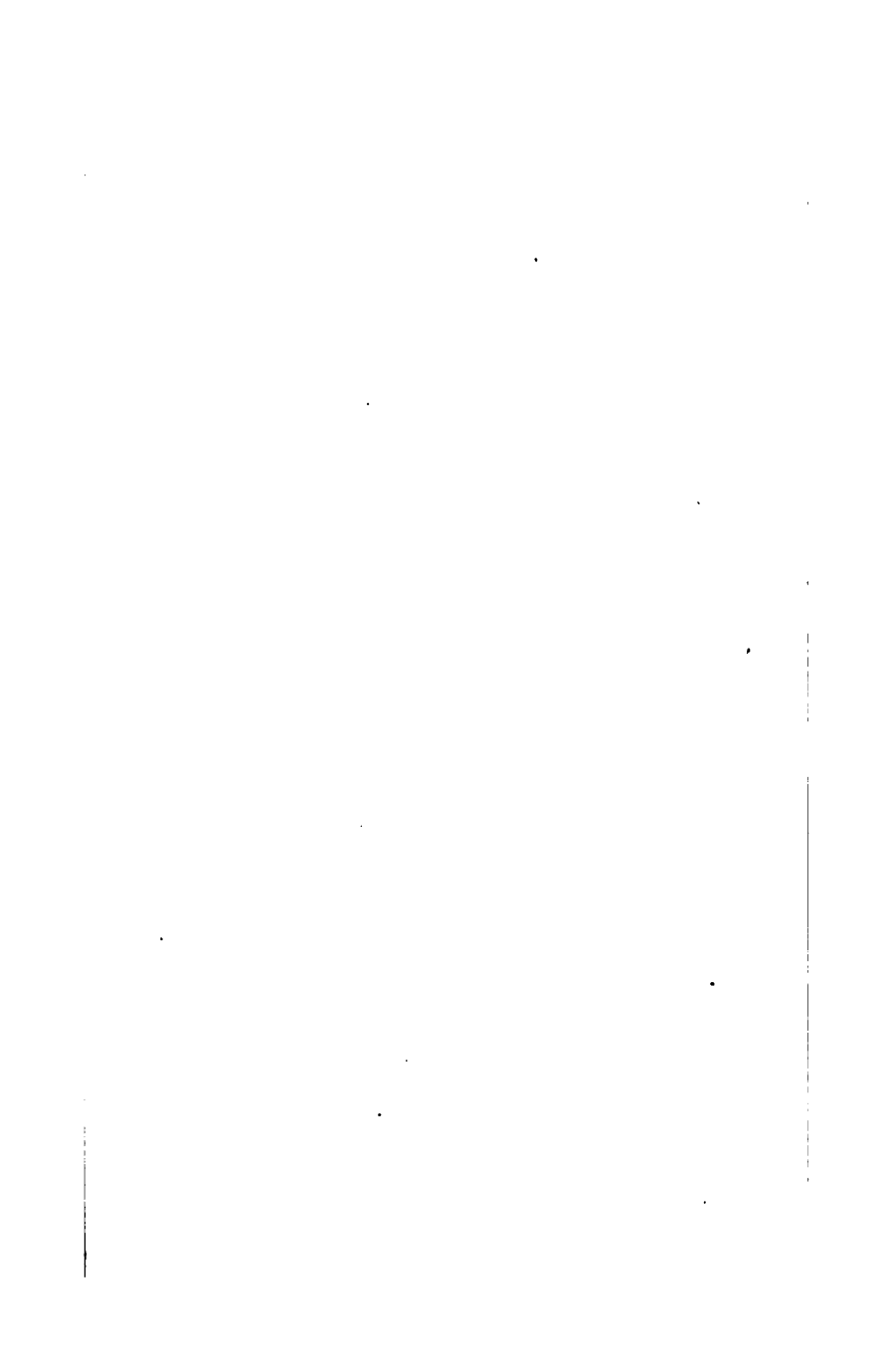


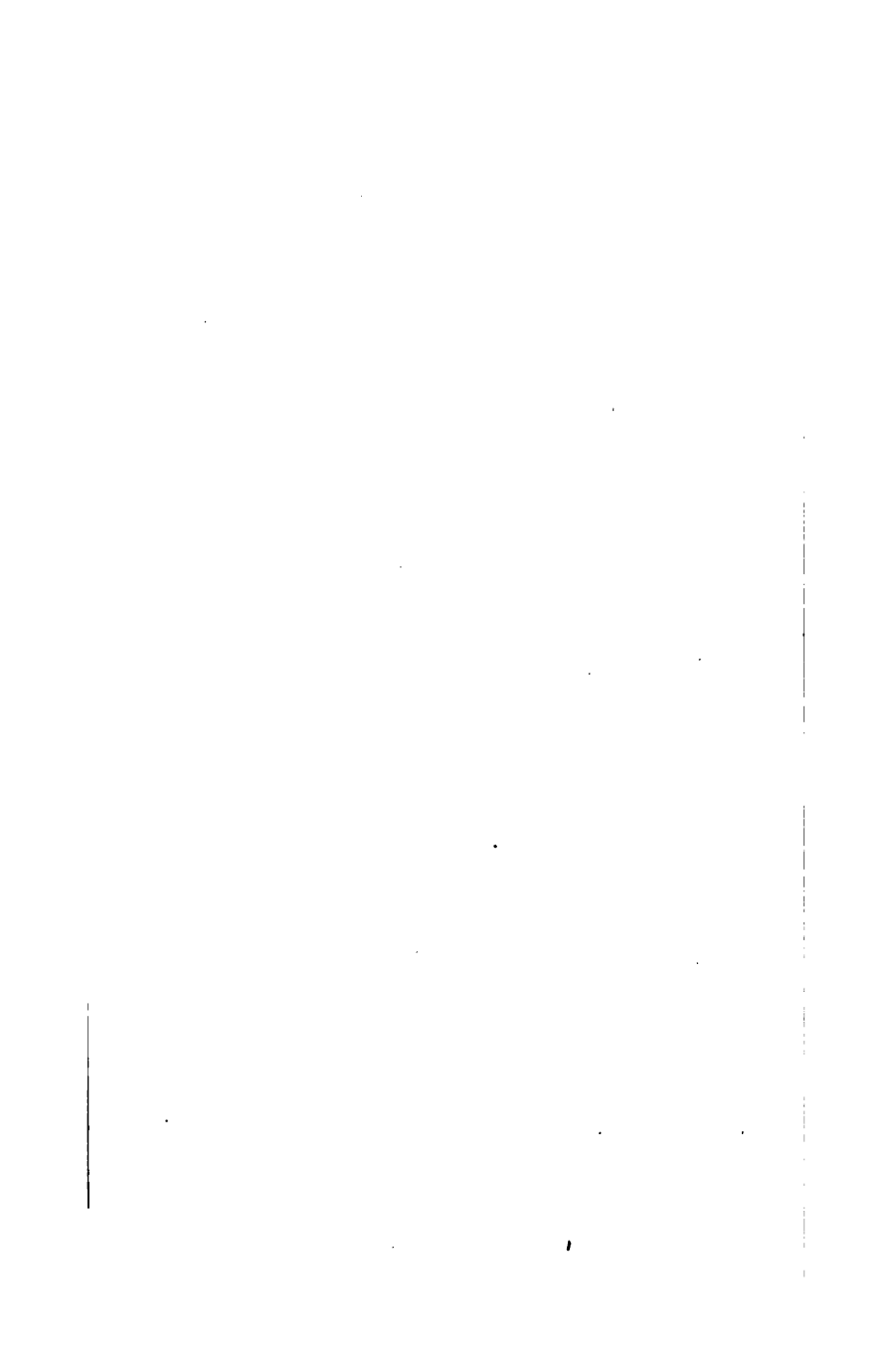
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THE
HOPE OF THE NAVY;
OR, THE
TRUE SOURCE OF DISCIPLINE AND EFFICIENCY,
AS SET FORTH IN
THE ARTICLES OF WAR,
PROVIDED FOR
THE GOVERNMENT OF THE FLEET OF GREAT BRITAIN.
AN ADDRESS
TO THE
YOUTH NOW RISING IN THE NAVAL PROFESSION.

BY
REAR-ADMIRAL SIR JAHLEEL BRENTON, Bt. K.C.B.
LIEUTENANT-GOVERNOR OF GREENWICH HOSPITAL.

"Happy the man who sees a God employed
In all the good and ill that checker life,
Resolving all events, with their effects
And manifold results, into the will
And arbitration wise of the Supreme."

COWPER.

LONDON:
JAMES NISBET AND CO. BERNERS STREET.

MDCCCXXXIX.

109.

" All Commanders, Captains, or Officers, in or belonging to any of her Majesty's Ships or Vessels of War, shall cause the public worship of Almighty God, according to the Liturgy of the Church of England, established by law, to be solemnly, orderly, and reverently performed in their respective Ships, and shall take care that prayers and preaching, by the Chaplains in holy Orders of the respective Ships, be performed diligently ; and that the Lord's-day be observed according to law."

1st ARTICLE OF WAR.



P R E F A C E.

IT is with much hesitation and considerable reluctance that the writer of the following pages ventures to lay them before the public. He has only been induced to make the effort from the hope that, unworthy as the work itself may be, it may yet, by the blessing of God, be instrumental in guarding some individual from the snares and dangers with which a sea life is so peculiarly beset; or be found useful to a parent, who, intending his son for the naval profession, may be led by the perusal of these observations, so to lay the foundation of his child's hopes and prospects, that when exposed to

the storms and vicissitudes of life, he may still look for shelter to the "Rock of Ages." In endeavouring to point out to those who are now rising to command in that service from which the author has lately retired, objects which he considers of the first importance in naval discipline—objects of the value of which he has been convinced by his own experience—he acknowledges with sincere regret his own deviations; but whilst he looks with confident hope to pardon for the past through that merciful atonement offered to all in the gospel of our Lord and Saviour Jesus Christ, he is most anxious to redeem the time that remains by directing the attention of those who succeed him to that same gospel which is able to give them wisdom for time and eternity. Deeply conscious of the mercy and goodness of God in protecting him from the dangers to which he has been exposed, he feels it to be not only an imperative duty, but an inestimable privilege, to devote the remnant of a life so graciously prolonged to the service of his Almighty Benefactor, and

considers that he shall best fulfil that duty by seeking to warn others of the dangers attending the course which lies before them, and shewing where alone they should seek guidance and protection. To become a useful though humble instrument in such a work, would amply indemnify him for any ridicule the attempt he is making may bring upon himself, or any criticism upon this little work.

The writer is fully sensible of his unfitness for such an undertaking, as far as relates to literary qualifications, and that he has nothing new to offer upon religious subjects; but the curiosity, if not the interest of his brother officers may be excited, by his coming forward as an advocate in such a cause, and attention may be drawn to a subject so presented, which might not be given to the work of one, professedly engaged in offering spiritual instruction. Some may be led, by what is stated in the following pages, to search the Scriptures, "to see if these things are so," and it is upon such a ground only, that the author

presumes to take his stand. His great aim, in which he trusts he may have succeeded, has been to show that religion is not incompatible with the utmost degree of intrepidity or enterprise; but that, on the contrary, it will be found to give energy to both, and add vigour and consistency to the counsels and actions of the christian officer.

Should it be suspected that any sweeping censure is intended against the general practice of the Navy, the author can only say, that wherever such may appear to be implied, he must himself largely share in it. It was not until he had attained a high rank in his profession, that he was led to consider the immense importance of religious observances afloat: nor would the salutary conviction, perhaps, even then have been felt, had not a long captivity in the hands of the enemy given him time for reflection, and called off his thoughts from the active scenes of war, to a more serious consideration of his duties. Many of his brother officers, who are at this moment

following up their professional career with but few thoughts of that eternity to which we are all hastening, may also be led to feel their awful responsibility, by the leadings of the same divine and merciful Providence, without which we are all equally incapable of one good thought, word, or work.

Greenwich Hospital,
May, 1839.

THE HOPE OF THE NAVY.

CHAPTER I.

On the influence which almost every individual possesses over those by whom he is surrounded—However low in station—Of the consequent duty of all in their respective capacities—The importance of religious example and instruction—Erroneous ideas entertained respecting religious conduct being inconsistent with active duties of life—This feeling traced to a false shame—The fear of ridicule, a charge of hypocrisy—How it should be met and resisted—Especially in the military or naval profession—Duty of christian officers—Cause of erroneous judgments—Religious conversation rarely tolerated—Impossible to serve God and the world—Effect to be looked for from bold acknowledgment of faith and resolute performance of duty—Prayers for all in authority—How religion may influence conduct of officers—Wide field for Christians to labour in—Precautions required for young persons coming into the busy world—What results might be looked for from

union of officers to glorify God—Danger of self deception—Proof of our love and devotion to God—Christian life a race—How operative and beneficial—Examples of men in power—animating consideration arising from this subject.

ALMOST every individual, however inferior in talent, or obscure his station in life may be, has a certain portion of influence in the circle of which he may form a part, if it be but the influence of example. Poverty may have placed him among the most destitute of his fellow creatures, and disease or accident may have rendered him one of the most helpless; still, even under such circumstances, he may have it in his power to glorify God by his patience, his meekness, his cheerful resignation, and by shewing his confidence in the divine promises of support and comfort to all who seek it through their Redeemer.

If, then, all in every situation of life have the means of 'doing good—if all may be instrumental in lightening some of the burdens which sin has brought upon us, what a peculiarly awful responsibility rests upon those

who are not only exempted from the miseries by which such multitudes are afflicted, but who are in the enjoyment of so many blessings bestowed upon them by a kind and bountiful Providence, and which might be made instrumental to so much comfort to the afflicted if duly improved.

But it is not only temporal advantages which demand our gratitude, and invest us with responsibility, but the far greater and inestimable treasures of grace contained in the holy Scriptures. We have had the light of the blessed gospel shining upon us from our earliest infancy, and the merciful offers of salvation set before us. If we have closed our eyes, and our ears, and our hearts, against these gracious and benign invitations, the greater woe and the greater misery will be ours if we persist in our criminal insensibility; but if the still small voice has been heard; if we have been enabled by the aid of the holy Spirit to obey the call and to flee to the refuge set before us; to feel the joyful assurance that we are indeed born again, and are become heirs of everlasting

life, how should these great and blessed privileges animate us, whatever may be the situation in which we are placed, to endeavour by every exertion in our power to become the humble instruments of leading others to the same source of hope and happiness : those especially with whom we may be performing the journey of life, and have experienced together the power, the mercy, and the long suffering goodness of the Lord.

If we consider the benefits, and the advantages conferred upon us collectively or individually as so many talents committed to our charge, for which we shall be made accountable—we shall not be satisfied with the selfish enjoyment of them, but we shall diligently endeavour to improve them to the utmost, by devoting them to Him from whom they proceed, and using them so as to diffuse the greatest extent of good to those around us : if we are but sincere in our efforts, the divine blessing will be upon us—and whether the five, the two (or only the one) talent may have been committed to us, we shall not fail either in our object or reward,

and our gifts, like the widow's mite, will be estimated according to what we have, and not according to what we have not. The quiet, unpretending, and consistent conduct of the real Christian, even in the humblest station, will be productive of more real benefit to the cause of religion, and consequently to the general welfare, than the most eloquent and splendid display of worldly wisdom and munificence from the unbeliever in the higher ranks of life.

We are all ready to acknowledge the contagious nature of evil; how rapidly vicious habits will spread, and how luxuriantly the tares will grow under the baneful influence of the great enemy of mankind. The good seed is of much slower growth, and requires a long, a patient, and a laborious cultivation, but then the dews of heaven will be upon this—the Sun of righteousness will draw it forth, and make it to produce abundantly, if we humbly and faithfully pray for the divine blessing upon our efforts. Let this reflection be our comfort and our encouragement.

We must not, by an ill-timed humility, suppose that any sphere of life is too low or too limited, or too unimportant to admit of an example or an admonition being of any benefit to others, but we should all endeavour, in our respective places, to let our light so shine before men that we may glorify our Father which is in heaven. The poor inmate of the workhouse may, by his christian demeanour, by bearing his sufferings with patience and cheerful resignation, diffuse a spirit of submission and contentment amongst all who behold him, and lead them to Him from whom he has derived his support.

We are all disposed to glory in our national prosperity, and to pride ourselves in the achievements, talents, and virtues of our countrymen! What native of our islands does not feel himself a sharer in the triumphs obtained by a Wellington or a Nelson, and when capable of appreciating literary or scientific merit, does not view the works of a Milton, a Shakspear, or a Newton, as conferring pre-eminence upon his country. But

we do not in the same manner feel ourselves identified with those who may have brought disgrace upon the community by profligacy and crime—a disgrace that may with too much reason be attributed to the neglect of religious duties; to the carelessness, lukewarmness, and inconsistency of those, who, from a high profession of religion, and from their elevated station in life, might exercise a powerful influence over the great mass of their countrymen.

The iniquities of a nation, as we read in many a page of history, have drawn down the vengeance of heaven, not only upon the perpetrators of crime; not only upon those to whose neglect the crime may be attributable, but upon the whole population of the land. We have abundant instances of this most awful truth in these days. Our own country has, it is true, been as yet spared, and has been most mercifully exempted from suffering, however deserved; but our day of reckoning may be at hand, if we continue to neglect the advantages bestowed upon us. It does appear as though we had been pro-

videntially upheld as almost the only barrier remaining in the world against infidelity, or the debasing influence of ignorance and superstition. We have hitherto, by divine goodness, been protected against the combined efforts of the whole civilized world leagued together for our destruction—and we have been mercifully spared from the horrors and miseries with which war has desolated every other nation in Europe.

These are most striking causes for gratitude to our Almighty Protector, and when we reflect upon the means so mercifully and so graciously bestowed upon us of enabling us to serve Him faithfully by the clear light of the holy Gospel shining with such lustre in our land, while so many other nations are involved in thick darkness; and the number of holy men who have been raised up amongst us for our instruction, our responsibility is greatly increased. The fearful warning given by our blessed Saviour himself when on earth, “except ye repent, ye shall all likewise perish,” should be perpetually sounding in our ears, and awakening

us to a deep sense of our awful state. We must remember that it is neither by our own arms, nor by our own strength that we have been so pre-eminently protected. We may humbly hope that we have been spared (not from any merit, or deserving of our own, but) to fulfil God's most precious designs and benign purposes of mercy to a sinful world. We have indeed already been greatly blessed as instruments in preventing the holy Scriptures from being corrupted, and in carrying them to the most remote parts of the globe; but even here, as in almost all other concerns of human life, how very much evil has attended the execution of designs emanating from the best and purest motives. The profane and ungodly lives of those who have been employed in carrying these sacred treasures to the heathen, our thoughtless and reckless seamen, cause these ways of peace to be evil spoken of—the conduct of these neglected and too often profligate people has been so diametrically opposed to the pure and holy principles of Christianity, that in many instances,

instead of God's name being hallowed, it has been openly profaned and blasphemed, and the gracious offers of pardon, and peace, and salvation through Jesus Christ have been rejected in scorn and unbelief.

In the maintenance of these wise and salutary laws, which, by the blessing of God upon the counsels of our ancestors, have been established for the preservation of the bonds of society, we are too much disposed to let the whole weight of the punishment denounced against the infraction of these laws fall upon the offenders, and think we have done our duty in consigning them to the penalty they have incurred, not considering how largely we may share in the guilt by neglecting to provide that instruction by which alone they can be expected to be preserved in the path of duty.

Where we think our own personal worldly interests more immediately concerned, we do not indulge in the same degree of apathy : were an enemy landed upon our coasts, we should not be satisfied with censuring or even punishing the neglect or pusillanimity

of those whose duty it might have been to have defended that part of our territory, and leave them to bear the consequences of their neglect, in the pillage and desolation of the surrounding country, but we should look to the effects likely to result to ourselves and to the community at large, from this culpable supineness and neglect of duty, feeling that were the enemy once permitted to establish himself upon our shores, we might ourselves become his prey. If such be the case in temporal concerns, how much greater vigilance is required in order to guard against the malignity and the indefatigable hostility of our spiritual enemies ! how should we watch over the moral and religious conduct of all with whom we are associated, especially if in any way subject to our influence or controul ; and how earnestly should we implore the divine blessing, for every effort to be made to promote good when based upon a truly christian faith throughout our land.

Many, from feelings of genuine modesty and humility, from a meek and real diffi-

dence in their own abilities, are prevented from employing the single talent which may have been committed to them, and thus lose the opportunity they might have had of contributing most materially to the religious improvement of the community, and this apprehension is particularly felt upon the subject of offering religious instruction. The fear of error, of interfering with the sacred duties of men who have been professionally educated for the express purpose of giving such instruction; the dread of being charged with hypocrisy or even of being suspected of it; an undue estimate of the approbation of the world; but above all that false shame which so often prevents a bold and open avowal of religious sentiments—any of these reasons, singly or collectively joined to indolence of disposition, that besetting sin of the multitude where things of the unseen world are the object, are the causes of exertions being withheld, from which the most essential benefit might have been derived.

Were we all deliberately and sincerely to

reflect upon the awful responsibility we incur by suffering those under our immediate controul, our children, or our families, for instance, to remain in a state of spiritual blindness, and gross ignorance of those religious duties; when by the divine blessing it might be in our power to enlighten and instruct them, surely we could not feel our consciences at ease, nor indulge the hope that such neglect would meet with impunity at the great and awful day, when we shall be called upon to render up our account of our conduct in this life; and we must remember that there is no alternative between being placed on the right hand or on the left of our Almighty and Omniscient Judge : between being received as good and faithful servants, or rejected as wicked and slothful ones : that there is no medium between eternal happiness and eternal misery ! Such a contemplation has led many to consider their ways, and to the strict observance of many things, and, like Herod, to hear the ministers of God gladly—or like Felix, to tremble and to form indefinite

resolutions of repentance at some convenient season ; but from trusting in their own strength, and being under the influence of fear alone, without any feeling of love to God, or the desire of pleasing Him, their good resolutions have soon passed away as well as their apprehensions, and they have returned to their former careless and thoughtless mode of life, from which perhaps they have only awakened to give themselves up to despair. But those who have been led to the Saviour for refuge, and have become truly repentant, have found pardon and peace even in the eleventh hour, and have been blessed as humble instruments of the conversion of numbers.

The class or profession in which we have been placed by the providence of God, has the same claim upon us which our families have, and it becomes a most important part of our duty to instruct those who are subordinate to us, as far as we have the means ; and that it was considered as imperative upon all in authority, of whatever degree, in the minds of our ancestors, is evident, as

may be seen by those laws which emanated from their wisdom, not only for the government of our armies and fleets, but in the articles of apprenticeship provided for the religious instruction of children bound to the different trades, and crafts.

The system of divine worship which long and increasing experience has found to be so beneficial in families, will be found equally efficacious, if steadily and consistently pursued amongst our brethren in a military or naval profession: the difficulty of instilling religious principles, and inducing moral habits into the minds of those who have grown up in ignorance and unbelief, is undoubtedly great, but we have abundant proof that it may in many instances be overcome, and if the effort is made in sincerity and singleness of heart, a blessing will be upon it, and the aid of a power which is irresistible will be obtained. This should be our encouragement, and although our individual efforts may be in amount like the grain of mustard seed, a large increase may be expected—the seed

will spring up and become a fruitful tree—"Bread cast upon the waters may be found after many days!" These promises should stimulate all, however limited their sphere of action. The heaven may be diffusing its influence unseen when all appears dreary and hopeless; and when we are thinking ourselves and our efforts rejected with scorn and enmity. We may ever pass all our days with such a hopeless prospect before us, and finish our course despairing of success. But let us leave the event to Him whose power is equal to His love and mercy. It may be that, long after we have been called away to our rest, our endeavours will be gratefully remembered, and abundant blessings follow them. There are doubtless at this moment many, who are rejoicing with joy unspeakable and full of glory, who may trace their safety and their happiness to the seeds of piety which, when sown, were apparently scattered to the winds.

It has been most impressively observed by a pious and exemplary writer, that "religious education with God's blessing upon

it, which every christian father will not fail to invoke, is all in all towards the restoration, the elevation, and the preservation of our national character, and let it never be forgotten, that it is the education of the rich which must finally determine the fate at once of the rich and the poor, and by consequence must determine the fate at once of our country;” * and the same excellent writer says,—“ If every English gentleman did but seriously reflect how much the future moral prosperity of his country depended upon the education, he might at this moment be giving his son, even if his paternal feelings did not stimulate his zeal, his patriotic would.” †

We frequently hear many well disposed persons lament that the customs and practice of the profession in which they are engaged, prevent their giving the attention which they acknowledge to be due to religious observances, and to the cultivation of religious habits, that they cannot stand the

* More's Moral Sketches, p. 111.

† Ibid.

ridicule or the suspicion which singularity of conduct might bring upon them, and that they are led even against the reproofs of their consciences to do as others do; but were the faith of such people as strong as they profess it to be, they would not dare thus to offend an all-seeing God. Were the fear of God as influential with them as they shew the fear of man to be, how different would be the result. If we attached the same importance to the favour of our heavenly Father as to that of our earthly superiors; were we as apprehensive of his countenance being withdrawn from us, as we are of incurring censure or disgrace with our fellow-creatures, we should no more venture to neglect our duty to Him, than we should to draw back in the day of battle. But we love the praise of man, more than the praise of God. The true Christian will keep the example of St. John and St. Peter ever before him, with this ready answer to the sneers and scoffs of those who oppose him—“ whether it be right in the sight of God to hearken unto you, more than unto God,

judge ye." The dread of the world is as unreasonable and as weak as it is abject ; by a bold, an uncompromising discharge of our duty, we may be assured that we shall extort respect even from a " world that lieth in wickedness," whilst those who surrender their principles are despised, although they may escape persecution ; all that Satan requires is submission to his yoke ; he will never disturb those who quietly bear it. Let all then who call themselves Christians endeavour to walk boldly in their great and glorious privileges, and prove that it is possible to glorify the Captain of our salvation even in the discharge of our worldly duties. Indeed, such will necessarily be the fruits of our faith and dependence on Him, and even in a maritime profession, there is no reason that piety should not be closely united with nautical skill and intrepidity. The wreath of victory gained in the defence of our country may be sanctified, and the power and influence gained by success in a just war, may be blessed in softening and alleviating the

miseries attending it by acts of kindness and benevolence to enemies, and by giving peace to an agitated world.

With strenuous and sincere endeavours to obey the divine precepts of our Saviour, and earnest prayers for his blessing upon our exertions, society would soon assume a very different aspect, strife and enmity, private dissensions, internal tumults, and foreign aggressions be less frequent, if they did not altogether cease, and peaceful commerce would unite all nations in the bonds of mutual friendship. Although this state of perfection is not to be expected, yet by constantly looking towards it, much will be effected towards the amelioration of our fellow creatures, and the increase of general happiness. We must not be discouraged by the scenes of immorality and profligacy constantly before our eyes, even though they should appear to extend wider and wider. We must remember that He that is for us, is greater than he that is against us. Satan, in order to increase his influence, will raise up every species of temptation to

blind the eyes and to pervert the judgment of those whom he seeks to enslave, and to rivet the chains of those already in his power. How evident is this in the present day, when such splendour and luxury are seen in the most degraded resorts of intemperance and iniquity. But our duty is clear and obvious; we must, by precept and example, endeavour to shew our ignorant and deluded brethren the ways of righteousness and peace, and health and comfort—we must pray that they may be led to walk in those ways, and that we may in our individual capacities be made the instruments, however humble, of rescuing many of our fellow creatures from their awful state, and bringing them to the refuge set before them in the Gospel.

A lively and practical faith, unwearied prayer, and inflexible resolution are undoubtedly indispensable towards our overcoming that fear of the world by which our energies are so often cramped, and the reproofs of our consciences silenced, but these will be effectually obtained if we

seek for them in singleness of heart, from that source whence all our faculties, and all our strength are derived, and by the divine blessing they will be continually increasing if we steadily pursue our christian path, firmly resisting the temptations placed every where in our way by our spiritual enemies. Here too we are called upon to be bold and courageous, and to remember that intrepidity is no less necessary in religion than in war. The injunction given to the Israelites when they went forth under Joshua, is equally applicable to us—"only be strong and very courageous, that thou mayest observe to do according to the law which Moses my servant commanded thee; turn not to the right hand nor to the left, that thou mayest prosper whithersoever thou goest." The same God is with his people in the present day, and all are his people who believe in his word, and are influenced by it. We must therefore apply the precepts of the holy Scriptures to ourselves, and seek by them to obtain that strength of mind which may enable us to

fulfil all our duties to God, to our fellow creatures, and to ourselves.

If we go forth thus prepared for the resolute performance of the work allotted to us, we shall soon cast away from us the abject and degrading apprehensions by which the feelings of such multitudes are enslaved, and the noblest faculties paralyzed, whilst a single-hearted dependance on the divine aid will ever be accompanied by genuine humility, and produce other fruits by which we may judge of our christian state. Genuine courage always manifests itself in the steady and inflexible fulfilment of every engagement we have undertaken against all opposition ; fearless of danger, resolute in meeting and struggling against every difficulty that may present itself, unawed by the persecution or the opprobrium we may experience, and unmoved either by the ridicule or the malevolence of those around us. We are all aware how much energy of character is required to enable us to rise above the ridicule of those with whom we are associated ; but having gained

this point, we shall find that another formidable enemy has been overcome at the same time, which is our pride, one of the most subtle and the most dangerous of all our bad qualities, the cause at once of so much evil and so much sin, whilst, at the same time, it so often deceives us, by putting on the semblance of humility.

It is the case in religion as in the field of battle; men require a leader in whom they confide to stimulate them, and, animated by example, are often led to perform deeds which without it they would be incapable of achieving. A patient and resolute course of piety in every station in life will be respected, and find many followers—abundant instructions for every profession may be found in the Scriptures, and none need be at a loss for the line of conduct they ought to pursue. If we walk by the light there afforded us, God will always be with us to guide, direct, and support us, and will give us the animating assurance that we are in the right road, however strait and narrow it may be.

Young persons in all professions, but especially in those of a military character, are inclined to think, as we have already observed, that the performance of religious duties may involve them in difficulties with their associates, either by subjecting them to ridicule, or to the suspicion of hypocrisy, or that it will pledge them to maintain a line of conduct quite at variance with the general habits of those with whom they are placed. The last is the only feeling which is well founded, and if met with intrepidity, and consistently acted upon, would do more to establish firmness of character and usefulness of conduct than any mode of instruction that could be adopted, whilst it would ensure respect, if not esteem. It would enable the christian officer to fulfil every duty from the purest and most exalted motives, combining at once what he owes to God, with his allegiance to his earthly Sovereign, to his country, and to his fellow creatures generally. Every study would be promoted by the habits of steadiness thus induced—every doubt as to the propriety of any mea-

sure proposed would at once be solved, and the course to be pursued rendered clear and distinct. Bishop Porteus most truly observed, that the character of the centurion in the gospel will give young people a just idea of the virtues necessary to form a christian character. "The most gentle, humane, and benevolent are not incompatible with the courage of the soldier, and there is no mode of life, no employment, nor profession which may not be made consistent with a sincere belief in the gospel, and with the practice of every duty to our Maker, Redeemer, and our fellow creatures."*

It is a matter of deep regret that there should be any difference of opinion upon such a subject; that any apprehension could possibly be entertained that religion could ever weaken the mind, or deprive it of its energy, or that such a persuasion could maintain its ground against the numerous instances on record to the contrary, not only

* More's Moral Sketches, p. 126.

in sacred but in profane history. We entreat the youth who have made choice of the profession of arms to seek for these high examples, and to make them their models; not to be turned aside by the inconsistency of many who have made great professions of religion, but imitate their conduct only so far as it may be in accordance with the spirit of the gospel, and look upon their deviations as so many beacons to warn them against the dangers which every where beset our paths in a sinful world, and to which our corrupt hearts render us so peculiarly exposed. We are so prone to judge of others, by the experience we have of the deceitfulness of our own hearts, that it is but seldom we feel disposed to give them full credit for the piety they possess: indeed, it is so frequently the case that some inconsistency or weakness, from which the best of men are not entirely exempt, may justify our withholding the approbation which we might otherwise be disposed to bestow; but should we, in addition to this, be separated by party feelings, we

should be still less likely to do justice to those who differ with us on religious subjects.

With regard to the world in general, it is frequently the case that the very principles which should obtain for a man the fullest confidence, and render him peculiarly fitted for a station of responsibility and importance, may cause his rejection, and this in cases where religious integrity is of the utmost value; for should he be placed above the suspicion of insincerity, weakness of intellect may be attributed to him, and an apprehension entertained that his example might be prejudicial in the department which he seeks to enter.

Of all topics, religion is the last which is introduced or tolerated in general society; it is received with coldness, if not with dislike, the conversation is soon turned into another channel, and led to subjects more congenial to the majority: enthusiasm upon any other subject is readily indulged, if not encouraged: at the worst, it may only provoke a smile, or call forth an amusing

remark, but if shewn in the cause of religion, it meets with little forbearance, it excites opposition, and even enmity ; it meets with censure and contempt, and a combination to repress it is generally the case. If religion were not thus constantly considered as an intruder ; were its suggestions listened to with the same patient attention which is readily given to other subjects, how inestimable would be the result of a serious, and, at the same time, a cheerful discussion of its duties : how much would the intercourse between man and man be improved—how would the influence of this benign principle be felt in every society, and what confidence would be established between those whom the concerns of life had brought together : what an invigorating spirit would be infused even into the most ordinary employments, by the conviction that all were in the immediate presence of an omniscient God—all actuated by a desire to do his will : what invincible courage might be expected in the hour of danger from those who were habitually enjoying a conscience void of offence

towards God and towards man—who were living in the firm belief that they were under the immediate care and protection of Divine Providence, and that whatever might befall them in this world, however afflictive, would only tend to their ultimate and everlasting benefit. What sterling and unflinching integrity might be expected from such principles in every transaction, and how successful would be the efforts made to relieve, comfort, and instruct the suffering, the indigent, and the ignorant portion of our countrymen.

We have the positive assurance of our blessed Saviour himself, that we cannot serve God and mammon, and yet how many who profess, and really believe themselves to be Christians, attempt to unite what God has separated, giving, as they imagine, a due portion of their time to the service of religion, and to their worldly duties, and this is the cause that so little vital religion is to be found. Until we are brought to feel that our first, our greatest, and, it may be truly said, our only duty is that which we

owe to God, and that all others, whether to our Sovereign, our country, our families, or ourselves, grow out of this, and are included in it, we can have no assurance or hope of success, however diligent we may be in our respective callings. In the same degree that every thought, word, and deed of our lives are influenced and animated by this great and holy principle, will be the amount of our attainments, and the strength of our hope in the divine blessing. With such a source of confidence, there would be no room for anxiety or apprehension, however formidable the obstacle, or the dangers we might meet with; and still less should we be induced to indulge in indolence or neglect, when our motives for action were so elevated, our resources so abundant, and our appeal for guidance and assistance to Omnipotence itself.

By constantly acting on such principles, and with such motives we not only obtain the fairest prospects of success to our own individual exertions, but in the same measure we improve the value and efficacy of

the instruments put into our hands. We acknowledge it to be our duty to seek the instruction of all who are put under our authority, and to render them useful and active in their several departments; and this is an object which is never lost sight of in military or naval life—the most unwearied and unremitted exertions are made for this purpose, as indispensable to our own efficiency; and should we not endeavour to lead them to look for strength and ability to Him in whom we live and move and have our being? and who has promised to hear the prayers of all who call upon Him?

It is not only our duty thus to seek the spiritual as well as the temporal benefit of those who are subordinate to us, but we are enjoined to pray for all in authority over us, and that the divine blessing may be upon them in the exercise of their respective offices. Were these supplications, which abound in the service of our church, offered up in sincerity of heart and faith by the assembled multitudes of our countrymen, instead of being merely the words of the lips

of the great majority, what wisdom might we confidently expect from our rulers and our legislators, and what prosperity might be rationally looked for to the nation at large. We are assured by the word of truth, that the effectual fervent prayer of the righteous availeth much—may we all pray in the faith and in the righteousness of the Lord Jesus Christ, in the humble but unshaken confidence that our prayers will be answered in the best interests of our country.

In the performance of the active duties of life, and in the busy scenes we have to go through, we are all tempted to look almost exclusively to the things of this world, and to forget the advantages to be derived from seeking the wisdom which is from above, and the value which would be given to every action performed in a spirit of obedience to the divine commandments. How abundant is the instruction contained for our guidance in every part of the holy Scriptures. We are told that we must not be conformed to this world, and our daily experience shews us the soundness of the

injunction in the utter worthlessness of that prosperity which is unaccompanied by the divine blessing. History is full of the instances of those who, having attained the summit of their ambition, all that the world had to bestow, have been cast down in a moment, and if they have not been immediately "cast down to destruction," have passed the remainder of their days in lingering and hopeless misery. In order that we should avoid such a state of desolation, let us continually study the word of God, and endeavour to follow its holy precepts. We are there enjoined to present our bodies a living sacrifice, holy, acceptable to God, which is declared to be our reasonable service. "We are warned by the same unerring counsel against pride, arrogance, and self-sufficiency against indulging any thought of our own merit or our own righteousness—we are urged to act with prudence, caution, and sobriety: to reflect attentively upon the nature of our duties and our responsibility—to do whatever we have to do with diligence, activity, and a willing mind,

not with eye-service as men-pleasers, but in singleness of heart, fearing God." Were the maxims contained in these few words duly attended to, what blessings would follow them—how would every profession or occupation be sanctified. Then, however different our various employments or stations might be, we should form but one body in Christ—we should then all combine and unite as members of his church—we should then all walk by the light of his gospel—all would then agree in avoiding dissimulation, in abhorring evil, in cleaving to that which is good, in being kindly affectioned one towards another, and giving to each the honour which is due—and we must never forget that honour is due to all, however inferior they may be to us in station of life, provided they are faithful in that station to God and man: that if God delighteth to honour them who love Him, much more should we honour them. Animated by such principles, what energy of conduct and of character might be confidently expected. We should then find none

slothful in business, but all fervent in spirit, serving the Lord.

Although it may be the lot of the Christian to follow the profession of arms, and to be actively engaged in the struggles of war, he may nevertheless adorn his profession by the spirit in which he fulfils his duties. He may have it in his power greatly to alleviate the miseries attendant upon war—to mitigate the sufferings of its victims by acts of mercy and kindness, or if he himself should experience defeat, wounds, or captivity, or any other of the numerous trials and afflictions incident to a military life, he may yet do much good in shewing an animating and edifying example of cheerful christian resignation to his companions in misfortune. Nations which have been opposed to each other in hereditary rivalry and virulent animosity, may thus have their feelings subdued, even after a deadly struggle in battle, and brought into friendly relationship to each other, by acts of kindness and mercy; national prejudices may be removed, and a ready acknowledg-

ment made of the obligations conferred by a generous enemy.

Here then is a wide field for the Christian to labour in—let him earnestly and confidently pray for a blessing upon his exertions; and however humble his station or insignificant his personal influence, he may become the means of important results, may obtain for himself the reward promised to the peace-maker, and feel the delightful assurance that he is numbered among the children of God.

Young persons, on entering either the army or the navy, should be put watchfully on their guard against the temptations and seductions to which they will be exposed; and however carefully they may have been brought up, they will have much to contend with from evil example. Instead of those unremitted habits of devotion, which have been beautifully set forth and illustrated by those whom they have respected and esteemed, how different will every thing appear to them in taking their place on the stage of public life. They will be-

hold the great mass of mankind living without God in the world; living as though he did not exist, or if existing as though he were ignorant of those thoughts and actions; and as if they were not accountable beings, as if the world were given up to man's management; that the great events of life depended either upon man's wisdom, or skill, or conduct, or depended entirely upon fortuitous circumstances; that there were no providential dispensations; that the forms and ceremonies of religion were only instituted for the purpose of keeping in subjection the lower orders of society, as if religion itself was "a cunningly devised fable," quite beneath the consideration of the educated classes, and would only subject those who were under its influence to a suspicion of weakness and fanaticism.

Of what immense importance then must it be that the young and inexperienced should be prepared to withstand and reject the suggestions which they will continually meet with from their worldly associates—often proposed in the most insidious manner—

not openly and abruptly, so as to alarm or disgust, but so artfully mixed up with appeals to the passions and to the natural pride and love of independence of the human heart, that their operation, though gradual, becomes in too many instances irresistibly powerful. If, by the blessing of God, upon the prayers of the affectionate and pious parent, the youth is enabled to persevere in the study of the holy Scriptures, he will there find abundant counsel and direction for avoiding the snares by which he is surrounded, and he will meet with every possible diversity and delineation of characters, which may serve him either as examples to follow, or as beacons to warn him from the paths of danger and sin.

It does, we admit, require strong faith, and much energy of character to resist the torrent of evil example which every where would impede the course of youth, and to enable them to live according to the precepts of the holy Scriptures; were they left to their own unassisted efforts, their case would indeed be hopeless, and they might well

despair under the consciousness of their own insufficiency; but they have the sure word of promise that they shall obtain assistance from above, and that their exertions will ultimately be crowned with success. Let the young Christian, then, go forth into the line of life into which he may be led with a conscience enlightened by the word of God, and firmly resolving to obey its dictates, however ridiculed or slandered he may be; and whatever may be the conduct of his associates, may his great and undivided object be, to serve the Lord, and to walk diligently and fearlessly in all his commandments. Under the influence of such a motive every difficulty will soon vanish, and he will no longer hesitate as to the line of conduct he ought to pursue. Wherever a willing mind is evinced, and a determination acted upon to seek and obey his blessed Redeemer, he may rely upon his efforts being blessed, and his services accepted.

Let those, then, who profess themselves to be Christians, and who really feel, that

the fulfilment of their duty to God must precede all others, whether to their families, their sovereign, or their country, seriously reflect upon the responsibility they incur, by permitting those who may be placed under their controul to live in ignorance, or neglect of the principles of religion, and consider the importance of being in their own persons consistently correct and exemplary, as the effectual means of obtaining an influence over others.

To act with energy and zeal in the cause of our country, is sure to bring down the praise of men, and it is undoubtedly well merited, when the motive is pure, and the effects evident—but how much more valuable, how inestimable the approbation of our Heavenly Father, who, whether we are successful or not, can discern the very thoughts of our hearts, and however we may fail in our efforts, will receive and reward the good and faithful servant.

Every human being is continually in danger of self-deception, and the only assurance any one can have of the sincerity of

his faith is by the fruits it produces, and one of the first and strongest testimonies is the state of our hearts toward our fellow creatures. Our christian love to these, indeed, is the true and only charity—far beyond that charity which manifests itself in giving our worldly goods, when, although the amount may be great, the motive may be impure; but in seeking the eternal as well as the temporal happiness of those around us, there can be no alloy.

The more elevated the station in which we may be placed, the greater degree of grace and strength will be required, in order that we may so faithfully and consistently conduct ourselves, that all may see and acknowledge that our actions are the result of high and holy principles. Animated by the most undeviating confidence in the divine aid, we may be inflexible and indefatigable in the performance of all that is required of us, steadily and impartially exercising the authority with which we may be invested.

If we feel that we indeed thus love God,

and love our neighbours for his sake, the evidence is unequivocal, and we may go on our way rejoicing in the strength of our salvation, and in the hope that we may become the humble instruments of leading many along with us. This love is so expansive, that it extends far beyond the circle of our natural affections ; and when we consider the danger in which such multitudes of our fellow creatures are placed with regard to their everlasting state, we shall be indefatigable in our exertions to bring them to a sense of it, and to awaken them from the sleep of death, in which such numbers are insensibly dreaming away their precious time.

St. Paul compares the christian life to a race, and the figure is admirably qualified to arrest our attention, and to make a deep impression upon our minds. In the profession we have taken up, we are all, or have all been, running a race, having worldly success and distinction for an object—numerous competitors and rivals are engaged in the same struggle, dangers and hardships

are to be met with in our paths, but having counted the cost, neither the one nor the other can turn us aside, or induce us to relax our efforts,—although we know it to be utterly impossible that all should succeed. It happens generally in the world as in the race, if one obtains success, it is at the expense of another ; with what earnestness and even ardour do all press forward, and where there is much energy of character, how assiduous is the application to the means for acquiring distinction—how unremitting the diligence, and the self-denial : how frequently is present comfort, and even happiness sacrificed to what we deem a duty to ourselves, and to our country, whilst the real object is often the hope of obtaining advancement and independence. The same conduct and the same perseverance, sanctified by religious motives, by the sincere and single hearted desire of fulfilling the duties of the station in which God has placed us, would doubtless bring down a blessing upon our efforts, and assure us of ultimate success. Why should we not

display the same, or rather far greater earnestness and zeal? in our christian race, where *all* who run may win, and where, so far from being excited, or agitated by low, unworthy and base passions towards those who are struggling with us in the same cause, we have the encouraging and delightful conviction, that in helping them forward we are promoting our own success.

Thus operative and beneficial would our religious principles prove, were our faith as strong as the motives which arise from external impressions, or worldly feelings; what trials, difficulties, and sufferings are constantly and cheerfully endured, under a prospect, and that a distant and a precarious one, of success; of success which, if obtained to the plenitude of our wishes, only procures for us a temporary advantage, and this, perhaps, after all, merely a nominal or a questionable one—that of distinction or pre-eminence amongst our contemporaries. How much would our energies be increased could we behold the crown of righteousness

held out to the faithful and persevering Christian—could we but realize that faith so forcibly described by the Apostle, as “the substance of things hoped for, the evidence of things not seen;” a faith which receives the whole word of God, as contained in his holy Scriptures, and which would influence every thought, word, and deed of our lives. If we do receive these blessed Scriptures as the sure and certain testimony of God, we shall undoubtedly rest in them, be animated by the blessed promises they contain, and be awed by their fearful denunciations. Such is the effect produced upon our conduct by human laws—by the mere word of weak, erring, and sinful man; we are afraid to offend against him, either by doing what his laws have forbidden, or in neglecting to fulfil the duties of our stations in society, at least in the latter we expect to lose the good opinion of our superiors, and to forfeit all claim to the advancement which we proposed to ourselves in our respective callings: and shall we neglect to obey the commandments of

God, so clearly set before us, and the assurance that they were indeed given by Him, in mercy, not only for our spiritual but for our temporal welfare? It is abundantly proved throughout the whole course both of sacred and profane history, and we have before us the certain conviction that all the crimes, and the miseries, and the sufferings to which this wretched world has been exposed, from the earliest period to this day, are attributable to our disregard and disbelief in God's word, and to that alone. If we do not by faith realize the immediate presence of God, his perfections, his holiness, and his justice, as well as his mercy, the Scriptures will be to us as a sealed book; and although the possession of them will awfully increase our responsibility, they will have no effect in enlightening our minds or influencing our conduct. It should therefore be our great object through life, to endeavour to walk constantly in the exercise of this faith, and not to be discouraged by the struggles we may continually experience, or the low degree to which we may have

attained: our progress will be necessarily slow, but every day will, if the divine blessing be diligently and sincerely sought for, shew us an evident advancement, and convince us that we have not followed "cunningly devised fables."

The faith we have been endeavouring to inculcate is not that temporary belief which is often manifested on the approach of imminent danger, when there are few that have not some vague and undefined idea of an Almighty power, who is able to save them, and whom they seek to propitiate, by cries and supplications, but who is forgotten with the occasion which gave rise to the prayer: it is that pure, and genuine, and active faith, which, having for its firm and immutable basis the revealed word of God, is seen in every part of the Christian's life, operating in every thought, word, and action, and by its all-pervading influence, producing a perpetual struggle in his heart against the corruptions and depravities of our nature; it shews that he is indeed sincere in his repentance, and that he is look-

ing for pardon and peace, and grace and strength, where only they may be found. Should we, under the heavy pressure of affliction or adversity, be tempted to doubt the power of this faith to support us, let us turn again to the eleventh chapter of the Epistle to the Hebrews, and we shall there find its efficacy displayed in every possible situation which can be imagined, and failing in none. By an appeal to the holy Scriptures, every mystery and every difficulty may be solved. Here we may become convinced, that eternity and infinity, however incomprehensible to our limited understandings, have existed, and ever must exist, under the influence of an Almighty and an omniscient Being, who can call all things into existence by the fiat of his will, who by his word has created the heavens and the earth, and can by his word cause them instantly to pass away. Here we may contemplate the effects of faith bringing down the blessing of God even upon our sinful race, and causing their immediate translation from a world of sin and iniquity, to the

realms of glory, as in the instances of Enoch and Elijah. We may see the efficacy of faith saving a family from general destruction, as in the case of Noah, and as in that of Abraham delivering up an only child, accounting that God was able to raise him up from the dead, according to his divine promise of making him the source of a blessed posterity; we behold the influence of faith leading Moses to prefer suffering affliction with the people of God, rather than to enjoy the pleasures of sin for a season, and esteeming the reproach of Christ greater riches than the treasures of Egypt. The whole life of Moses evinced almost one continued series of the irresistible effects of faith from his birth to his death. It may be urged that Moses was in immediate communication with God, and acted under the divine command, audibly and it may be said visibly delivered to him; but is not this the case with every human being, even in this our own day, who believes in the holy Scriptures, in the power of God, and who truly believes the Lord Jesus Christ to have

come in the flesh, and that God can and will perform his promises of love and mercy made in Him? We may also observe the efficacy of faith in giving strength and energy to the human mind, under the most awful scenes of misery, persecution, and oppression to which man could be exposed, and find those who stedfastly maintained it, carried triumphantly through all, however great the sufferings and the agony, or however dreadful the death. These, after their fiery trial, and faithful endurance to the end, have long since entered into the joy of their Lord.

It is a most important and most animating consideration, that in reforming our own lives, and in being enabled by the divine assistance to work out our own salvation, the benefits, great and inestimable as they are, are not confined to ourselves, but are largely participated in by numbers of our fellow creatures, who have not only the immediate advantage of our kindness, benevolence, and assistance, wherever it may be in our power to offer them, but who may be led by

our example to take the same course, and so diligently to pursue it, that however painful and wearisome their journey through this life may be, it will merge at length into a joyful eternity.

We cannot do better than to conclude this chapter with another extract from the pious author we have recently quoted.

“The natural homage which such a creature as man bears to an infinitely wise and good God, is a firm reliance on Him for the blessings and conveniences of life, and an habitual trust in Him for deliverances out of all such dangers and difficulties as may befall him. The man who always lives in this disposition of mind, when he reflects upon his own weakness and imperfection, comforts himself with the contemplation of the divine attributes which are employed for his safety and welfare. He finds his want of foresight made up by the omniscience of Him who is his support. He is not sensible of his own want of strength when he knows that his helper is Almighty. In short, the person who has a firm trust in the Supreme

Being, is powerful in his power, wise by his wisdom, happy in his happiness. He reaps the benefit of every divine attribute, and loses his own insufficiency in the fulness of infinite perfection."—H. MORE.

CHAPTER II.

Prominent place occupied by religion in all civilized countries, not only in their civil but military institutions, in their codes of laws—How respected by our ancestors—How indispensable religious instruction for those who are called to profession of arms—Liturgy or sea service—Deduction from argument applicable to all circumstances—Results of lively and practical faith—Question discussed how far religion and enterprise are compatible—Obstacles imaginary—Measures taken for national defence—Articles of war—Some parts rigorously attended to—Others neglected—Encouragement to those who are under fear of ridicule given in first two articles—first, only one disobeyed with impunity—Success cannot be expected where means of obtaining it are neglected—Powers of mind more essential than those of body—Sense of religious duty will ensure obedience, sobriety, &c.—Ship favourable to culture of religion—Why—Responsibility of all for use of talents—Especially of those placed in authority—How ready these

to promote worldly objects—Social duties powerfully inculcated in Scripture—Importance of sound judgment and knowledge—Men fear ridicule who fear nothing beside—Effect of inconsistency between profession and conduct—Duty of christian officer—On motives—On military and naval code of laws—Object of christian officer.

THERE are few, if any of the nations in the civilized parts of the world, at least those to which the knowledge of Christianity has reached, which have not made the offices of religion a part, not only of their civil, but of their military code of laws, and however erroneous the views of some may have been as regards divine truth, there has been a very general acknowledgment that the first duties of every community are to God, and that his blessing must be implored as a means of obtaining his protection. Our ancestors gave religion a very prominent place in all their legislative enactments, and it had been well for us had their pious intentions been fully carried out into every department of the state. We might then have expected to see the divine blessing upon all our institutions—civil and military, on

shore, and at sea; guiding our counsels, influencing and directing our authorities, and animating the courage of our warriors. We might expect to see christian principles manifesting themselves even in the preparations for battle, by an evident appeal to Him from whom cometh our help; in the energy derived from the hope that we might become the humble instruments in the hand of God for the support and protection of our country; and even for the maintenance of peace and religion throughout a distracted world, against those who would burst all the bonds of society, and against the fearful inroad of infidelity: much of this, by the divine blessing, was evidently effected by our long and arduous struggles during the last two wars, and to such exertions we may again be called in the course of a short time.

Let it then be the object and the study of every Christian who is called to the profession of arms, and especially the christian officer, manfully to declare and maintain his allegiance, not only to his earthly

sovereign, but to the King of kings; to evince that unshaken determination which stands firm under the most appalling circumstances; to obtain that cool and deliberate judgment which foresees and anticipates the various events which are likely to occur; that provides against every emergency, and enables its possessor to resign himself with cheerfulness to whatever may be the result of the struggle in which he is engaged. Even in the tumultuous onset of battle, when the spirits of contending parties are most under the influence of hostile feelings, he will still be prompt to relieve the distresses of friend or foe, and ready to hold out the hand of succour and of friendship to his fallen adversary. As he has entered into the contest in humble dependence upon the Almighty, so, whatever its result may be, his first emotions will shew the strength he has obtained by the confidence—by a meek and spontaneous acknowledgment, if successful, that it has been the Lord's doing, or, if defeated, or even laid upon the bed of death, saying

from his heart, it is the Lord. If victorious, he will receive his vanquished and prostrate enemy with kindness, compassion, and hospitality, administer to his relief and consolation, making the cure of his wounds an object of equal solicitude with his care for his own people; endeavouring to alleviate his sufferings of body and mind, by receiving him as a brother in the exercise of the best and kindest feelings towards him. He may thus, by the blessing of God, become the humble instrument of re-uniting nations which have been rendered hostile to each other from political causes.

If, on the other hand, subdued by adverse circumstances, and disappointed in all his hopes, his earthly prospects blighted, deprived of liberty, and it may be of all but a few moments of lingering life, the christian warrior can lift up his heart in meek and peaceful resignation, and say, "O Lord, not my will, but thine be done," he can feel the humble but confident hope, that having in singleness of heart endeavoured in the course of his life to live conformably

to the divine precepts of his adorable Redeemer, to fight the good fight of faith, he may now calmly close his eyes on this transitory scene, and look forward to the crown of righteousness prepared for him by his blessed Saviour. In this view the triumph of every sincere Christian is certain.

No one can deny that such may be the results of a lively and practical faith in the word and promises of God; and what a powerful illustration does such a life offer of the advantages to be expected from vital Christianity, and what an awful contrast to the feelings of the irreligious man, when he also may be brought into adversity. No comfort or support awaits him in the hour of defeat, but every angry and sinful passion is in full and irresistible operation. Anger, hatred, and revenge take possession of his soul, and shut out every thought as well as every hope of making his peace with God: when arriving, perhaps, at the last ebb of life, how fearful the retrospect of mis-spent days, of his disobedience, ingratitude, and rebellion towards God, his rejection of the

divine offers of mercy, and love, and pardon, so frequently and so graciously set before him; of that salvation purchased for him at so immense a price, and now vanishing for ever from his eyes, about to close in hopeless anguish and misery.

We cannot reasonably expect success in any undertaking, when the most essential means of obtaining it are neglected: bodily exertion and activity, however correct and rapid the movement produced, is, after all, only the operation of the automaton, if unaccompanied by influence of mind. The soldier or the seaman may be active, alert, and skilful in the use of his arms or in the management of his vessel, but if this skill is only called forth at the word of command, the spirit for the ready and zealous performance of the duty may be wanting. The motive should animate him; he should be excited by higher feelings than mere obedience; the will, the desire should be in action; be inspired, and even sanctified by the feeling that he is engaged in the service of God as well as of man. Once establish

this conviction, and you will greatly increase the ground of confidence you may have formed of the sobriety, alacrity, fidelity, and obedience which you are endeavouring to produce.

How forcibly and how beautifully is the piety of our ancestors evinced, and the clear light by which they read the blessed gospel shewn by our sublime liturgy, and their conviction that its doctrines should be made an important part of the instruction intended for those who had dedicated their lives to the defence of their country—and this intention is still farther manifested and confirmed by the first two articles of war, beginning with injunctions to honour and fear God, and to keep his commandments, as the principle of all obedience and loyalty—as the soul of discipline and the foundation of all national confidence. With what careful solicitude are the prayers “directed to be used at sea” composed, so as to meet all possible cases or emergencies to which seamen can be exposed, whether in the common and daily occurrences of life, in

danger, in distress, or in victory—how animating and how comforting the view here brought before “those who go down to the sea in ships, and occupy their business in great waters,” “of the eternal Lord God, who alone spreads out the heavens and rules the raging of the sea, who has compassed the waters with bounds until day and night come to an end,” or, “the most powerful and glorious Lord God who dwelleth in the heavens, and beholdeth all things here below.” With such a ground for trust and confidence, the existence of which we are taught to believe from our earliest infancy, is it possible that the most unthinking should for a moment conceive that the worship of such a Being, that the expression of our adoration, of our allegiance, of our trust toward Him, can tend to weaken or depreciate the talents and the faculties he has bestowed upon us, and unfit us for the performance of the duties of the station in which he has placed us? O let us be warned by his own most holy and most awakening declaration, “He that is ashamed of me

and of my words, of him will I be ashamed." May we henceforth endeavour in the education of our children, for whatever profession or line of life they may be intended, to make the knowledge, the love, and the fear of God the prominent part of their instruction; and how peculiarly should it be the case in a calling so full of danger, and constantly requiring so much energy and watchfulness as a sea-life, that the foundation of all instruction should be based on vital Christianity—that whatever is inconsistent with this should be rigorously rejected, and that obedience to the laws of God should be held indispensable to the faithful performance of worldly duties, and essential to a successful career. This may be denied by those who, having lived without God in the world, have been to a certain degree, according to their own estimate of things, prosperous and fortunate, without one thought of religion; but few of these have ever attained to any great age, without finding that they have been seated in slippery places, and that if not actually "cast down and

destroyed," they have found the object of their pursuit vanish away—the applause of the world, to which they sacrificed their all, perishable and worthless, leaving before them a dark and dreary prospect, without comfort, and without hope.

There are undoubtedly various descriptions of courage, but none rational but that which springs from the conviction that all is right within: this differs greatly from the ferocity of the animal, stimulated by rage, animosity, and revenge, which often, if repulsed at the first onset, degenerates into fear—the courage of temporary excitement, resembling that created by intoxication. How different is this from the cool, deliberate courage, which sees and meets danger, however great and imminent, with perfect self-possession, which can at once apply or economise its resources according to the occasion, and if overpowered by imperious circumstances, knows how to retreat and even to yield with cheerful resignation, without either compromising the interests of his country or disgracing his own pro-

fession—keeping a spirit unsubdued, a mind full of elasticity and hope, habituated to the recollection that all things depend upon Him who is infinite in wisdom, as well as in power, and that the battle is not always to the strong, nor the race to the swift, but that the victory is for those to whom God is pleased to assign it. This is true heroism, and such may be the effects reasonably expected to result from military duties being undertaken and performed in a christian spirit and from christian motives, instead of the character being weakened and degraded by religion.

Instances frequently occur in a sea-life, when the most inconsiderate, the most reckless and abandoned are brought to think seriously of a future state, when death appears so near, and so inevitable, that the question is brought home to their awakened consciences, and they ask themselves—“ what if there be indeed a God, and what if these things be true?” Thousands are now doubtless living who have been placed in such a situation ; who have experienced

these feelings, and who, were they not relieved from their fears on being unexpectedly rescued from danger, would confess the horrors they endured at such a moment, and how earnestly they then wished that they had made eternal things the subject of the attention they demand from an accountable being. We would here particularly recommend to seamen of all classes, the perusal of the life of the Rev. John Newton; above all, that passage in which he describes his own situation under the circumstances of imminent danger.

It was well said by a pious author, that, "Religion is the compass, the only instrument for directing and determining our course, and although it will not save the trouble of working the vessel, nor diminish the necessity for vigilance in guarding against rocks and shoals, yet it constantly points to the star which, by ascertaining our position, insures our safety."

When we consider the temptations which surround the sailor in port, and the excitement he naturally feels after the restraint

he has experienced at sea, as well as probably suffering and privation, we can hardly expect that he should feel much inclination or find time for the exercises of religion, which will appear to oppose the bent of his natural inclination and habitual propensities, but there are, notwithstanding, many circumstances attending his course of life, which, if improved by instruction, cannot fail to make a deep and very salutary impression upon his mind. He errs more from thoughtlessness and ignorance than from premeditated iniquity—he is very rarely an infidel, perhaps never—he is involved in thick mental darkness; dispel this, and he will behold God, not only in clouds and storms, but in every object in nature; he will not only fear him, but will be led to love him.

Let us hope that better days than those which the seaman has hitherto experienced with regard to religion are fast approaching—a very general interest has been excited in his behalf. We may confidently hope,

that sailors' homes may soon be established in every port; that the word of God will resound throughout our coasts; and that seamen may share in the blessings which they have hitherto been employed in conveying to distant lands, without deriving any benefit to themselves; that the holy name of God will be glorified instead of being profaned by them who of all others should be most deeply impressed with a sense of his wonderful attributes of power, love, and mercy. How inestimable would be the effect of such an order of things, not only in times of war, by adding to our moral strength, but it would be experienced in times of peace and tranquillity, by the blessings attendant upon our commerce, by the maintenance of friendly intercourse with other nations, and removing all those irritating feelings of jealousy and suspicion, which have so often led to destructive and bloody wars: then indeed might seamen become the honoured instruments of God, in conveying his blessed word to distant

nations, and in dispelling, by the light of the gospel, the thick darkness in which so many are involved.

If these observations be correct, how seriously responsible should we feel ourselves for the proper use of our talents, and of the influence we possess. When applied to the duties of parents, or heads of families, this admission is unhesitatingly made, but the duty of the christian officer is equally clear. When John the Baptist came to prepare the way of the Lord, and to warn men of the danger of continuing in their sins, he did not reject the enquiry of the soldiers, but, readily laid down for them rules of conduct, in perfect harmony with those which he had given to all the other classes of his hearers, and perhaps, when all circumstances are taken into consideration, the comforts of religion may be more immediately felt and applied in a military state than in any other. It may indeed well be said of all who are engaged in the profession of arms, "in the midst of life we are in death;" for high health and youth

are with us as much exposed to the stroke of this our last enemy, as those who are laid on beds of sickness, and are supposed to have arrived from disease or age to the closing scene of life. Such should be constantly prepared to render up their awful account, the more awful, from their exposure to temptation and sin, and to the illusions as well as the allurements of this life.

Much indeed is in the power of that individual who may be placed in authority in a military or naval profession; a number of his fellow creatures is consigned to his immediate care and control—his power over them is clearly defined, and he is supported by wise and wholesome laws, upon the correct fulfilment of which depends, in a great measure, the success of the cause in which he is employed, as well as the general comfort and happiness of all engaged in it. Almost every possible case is provided for; and in the system laid down for discipline, religion, so far from being omitted and kept out of sight, appears, as it ought to be, the first and most prominent object.

We are, as has already been observed, sufficiently aware of the nature of our professional duties in a worldly point of view; we feel our responsibility, and we know the consequences which may be expected from neglect or disobedience; nay, we are but too ready to inflict the penalty awarded upon such as are under our own command, and we exact the strictest attention to the orders which we may think proper to give: every one who really looks forward to advancement in his profession, endeavours to distinguish himself in the eyes of those with whom he is associated, and seeks, in so doing, to acquire the importance in which he wishes to be held by the world in general; and this is peculiarly the case in a profession where neither personal suffering, the most painful privations, nor the most imminent danger is allowed to impede our efforts to obtain distinction.

We are in general anxious to instruct those who may be placed under us—to urge them to the acquisition of the skill and the knowledge requisite for rendering them

expert and valuable in their respective stations; we reward the meritorious, encourage the well-disposed and the diffident; and excite the indolent, as their different characters appear to require; but in all this we may be influenced by a mere selfish feeling. As Christians, we ought to go much farther—we should endeavour by all the means in our power to lead those under our command to the performance of their religious duties, to serve God faithfully in the first place, and their country for his sake and in his name; indeed, our duties to God and man are so inseparably united, that in neglecting the first, it is impossible to fulfil the other.

In the Scriptures we are commanded to “honour all men, to love the brotherhood, to fear God, and honour the king.” Here all the duties of social life are inculcated, not only for the preservation of good order, mutual convenience, and sound government, but they are enjoined also, as evincing the sincerity of our obedience to our heavenly Father. By impressing such

a portion as this, of the word of God upon the minds of our companions, how extensive is the instruction we give them. What an excitement to mutual kindness and good will to men who are so entirely dependent upon the conduct of each other for their comfort and happiness, and even for their personal preservation, which is so peculiarly the case in naval communities, where, through the misconduct of one, the safety of the whole may be endangered; of what awful importance, to animate all to action by the highest of all possible motives, that of seeking to please their Creator, by the manner in which they perform the offices of the station in which his providence has placed them: and how firm and unshaken must be the loyalty to an earthly sovereign, based upon such principles—how strong the attachment to a constitution, upon which the divine blessing has so long rested, and which is so well calculated to promote true and vital religion—and to that church, where the whole word of God is laid open for our guidance and instruction in the

ways of righteousness—and the soundness of whose doctrines may be estimated by a continual reference to that blessed word. In the very short but comprehensive sentence which we have quoted above, we obtain all knowledge necessary for our conduct in life, and by humbly endeavouring, through the divine assistance, to live up to it, we shall best adorn the gospel, and experience its blessings and its benefits.

To keep this doctrine in view, in the exercise of the authority with which we may be vested, requires a sound and a steady judgment, and continual dependance upon the Holy Spirit; but this, we are assured, will never be withheld from those who faithfully seek it, and where this faith is in constant exercise, there will be no difficulty in making all our duties harmonize with each other; on the contrary, they will mutually act as cause and effect; the action will be invigorated by the purity of the motive and the importance of the object or end in view. Under such impressions, we are not likely to be hasty or inconsiderate in forming our

plans, nor should we be easily turned aside in the prosecution of them. For a sound judgment we must look to Him, "who has promised to give to all men liberally." An admirable writer, speaking of judgment thus acquired, says, "it restrains irregularity, it subdues vanity, corrects impetuosity, checks enthusiasm, and it checks it without diminishing zeal."

In order to meet the question fairly and candidly, how far the exercise of the most correct and regular performance of religious duties are compatible with the active and enterprising career of a naval life, let us come to the discussion with unprejudiced and temperate feelings, not rejecting the union at once, as subversive of that daring and intrepid spirit which forms the character of the British seaman, and which too often leads his admiring and grateful countrymen to attribute victories solely to his bravery and skill, forgetful of the arm that fought for us. Let us endeavour to discover what impediment, if any, does exist to prevent the combination of piety

with courage; of the knowledge and love of God, and of ardour in his cause, with patriotism and professional skill. We shall certainly find the obstacles to be imaginary, and every doubt will be dispelled by a reference to the holy Scriptures, "which were written for our learning," and where every possible case or contingency is provided for; where every doubt may be satisfied, and where instructions are given so simple and so obvious as to be clear to the lowest capacity, provided the enquiry be sincere.

For the correct fulfilment of our several duties, it becomes imperative upon us to be zealously watchful over those who are under our controul and guidance, and this is of the greatest importance in a profession where the force and influence of example are so powerful. All are aware of the animating effects of valour; how widely the spirit of enterprize diffuses itself, what actions are achieved, what splendid victories are won by the intrepid energy of the few, stimulating the multitude. So it is with

discipline and good order—how do regiments and ships vie with each other in the efforts to obtain distinction for correctness of manœuvre, or appearance ; and may we not hope that a religious example, especially when its effects were shewn by sobriety, diligence, steadiness, and obedience, by cheerfulness, health, and harmony, would be equally emulated ? Once establish in the mind of the soldier or seaman that he has a duty to fulfil to his God as well as to his country, and we may rationally look for his exertions to perform it.

From the state in which the world has been existing from the earliest periods, wars have been almost perpetual, and from the depravity of our nature they may be considered almost as inevitable. Awful indeed is the responsibility of those by whom they are caused, but under such circumstances it is indispensable that every preparation should be made to protect the nation to which we belong from aggression. “ War ” says the pious Scott, “ is an express appeal to the righteous Governor of the world, and

should be undertaken upon such principles, and only such as He approves. When the cause warrants this awful appeal, our confidence should be placed not in chariots and horses, not in fleets and armies, not in experienced commanders or brave soldiers, but in the Lord of Hosts himself. Though the faithful ministers of religion are generally slighted by those who thus jeopardy their lives in the high places of the field, yet in reality none so much want their instructions, counsels, and prayers, both individually and with respect to the common cause; nor is any valour rational but that which springs from faith, a good conscience, and a sense of duty, a reliance on God, and a hope of heaven; for he who neither fears those who kill the body, nor Him who is able to destroy both body and soul in hell, is not valiant, but absolutely mad. In war itself justice and peace should dictate every measure, the voice of humanity should be heard distinctly, even in the noise of battle, and wanton cruelty and waste should never sully the soldier's reputation; yet in all

cases, and with every possible mitigation, the horrors of war must, when reflected upon, give pain to the feeling heart.”*

To obtain the religious knowledge necessary for enabling the officer, either in the army or the navy, to take the high ground here recommended, requires no sacrifice ; and so far from interfering with his professional studies or duties, all will be promoted by the habits acquired of reading and meditating upon the great rule of life contained in the holy Scriptures. But let not religion be the secondary object ; it is conceded by all, that the officer should be the gentleman—let him be the christian gentleman.

It is a subject of deep regret, and, at the same time, of awful consideration, that the practice of religious duties should be so generally thought incompatible with those of a public station, especially of a military or naval life ; that it should be thought to weaken the mind, and deprive it of the

* Scott's Notes to Deut. xx. 7.

energy so indispensable to vigorous exertion; and that such a persuasion should keep its ground, notwithstanding the frequent instances to be found in the histories, sacred or profane, of all times and of all nations; of men pre-eminent in valour, who had attained the most wonderful success, had performed the most extraordinary achievements, and yet had never failed to implore the aid of a Supreme Being, and the guidance of some supernatural power to animate and direct them. It will be said, with regard to those who are set forth in the sacred Scriptures as instances of pious dependence upon God, that they were raised up for a specific purpose, and that they were kept under the immediate protection of Him whose instruments they were designed to be; but who shall say that the most insignificant and the lowest of mankind may not be designed as the honoured instruments of the divine purposes of goodness and mercy. It would indeed be a morbid and a sinful humility, which should lead us to imagine

that we were sent into this world without a purpose, or without any duties incumbent upon us. The high examples which abound in the annals of mankind, of those who have gone forth, and fulfilled their course in faith and dependence upon the divine aid, are peculiarly applicable to those who have chosen the profession of arms, and should have a powerful influence in enabling them, to bear up against the opposition so often encountered by those who dare to be faithful to their religious engagements : who not only maintain their allegiance to their sovereign and their country, but are firm in the fulfilment of their religious obligations ; who shew that a soldier or a seaman may worship God in public or in private, in spirit and in truth, without being a visionary fanatic, a heated enthusiast, or a designing hypocrite. It is true that the more prominent a man becomes in piety, however he may try to avoid notice, the more his religion is suspected ; and the more hostility he meets with from the world. The reason is evident, his conduct is a

tacit reproof to others : the comparison is offensive to them ; if he be right, they must be decidedly wrong—self takes the alarm—there is a general and a natural wish that he should be reduced to the common level.

When the conduct of the sincere professor of Christianity is such as to prevent even malevolence itself from fixing upon him the charge of hypocrisy, then enthusiasm is ascribed to him. How strange that enthusiasm should be tolerated, if not praised, in worldly concerns, and only censured when applied to those of paramount importance. Zeal is only considered praiseworthy when the object is of very inferior nature, thus giving a value to the most ephemeral concerns, which is denied to those of eternity.

If religion were not so constantly regarded as an intruder among the common concerns of life, how evident would the effect of its influence be, between man and man. There is no profession, trade, or employment whatever, in which a Christian might conscientiously engage, that would

not derive the most sterling advantages from so invigorating and so purifying a principle. From the want of such an animating motive, there are numbers who, although they can face the most formidable dangers with inflexible resolution; who forget all personal considerations when opposed to an enemy, will yet shrink from the sarcasms of those for whose judgments they have no respect, and of whose errors they are convinced. It is not the fear of being wrong, but the fear of being singular, by which they are influenced; yet surely such feelings cannot stand the test of serious reflection, such vulgar prejudices must vanish from a mind enlightened, even in the smallest degree, by the word of truth; and we shall no longer be led by the multitude to do evil, when we consider, that it is by our own conduct that we shall be judged at the last day, and not by that of those around us. It is perhaps true, that much of the courage displayed on the day of battle, or in the hour of danger, may arise from a community of interests and

feelings, by seeing numbers exposed to the same perils with ourselves, and deriving confidence from their example; but this community of danger will not avail us, when brought to account at the great and awful day for the things done in the flesh. Should we find ourselves then placed on the left hand, it will be of little consolation to us, that we should be surrounded with millions of wretched and lost sinners, to whom the awful words of "depart ye cursed" will be addressed. If the broad road to destruction be thronged by innumerable multitudes, we shall not be justified in pursuing it, on account of the number of our companions.

Strange, that men who, when excited by the hope of gaining the applause of their fellow mortals, seek and achieve the most perilous enterprises, should be prevented by *fear*, by fear the most unreasonable, the most abject, and the most criminal, from seeking to obtain the favour of their Creator and Redeemer, and will sooner disobey his express commands, than venture to incur

the 'suspicion or the 'ridicule of the unthinking beings by whom they are surrounded. The consequences of such feelings are as evident as they are general. Young persons entering into the active scenes of life, whatever be the profession to which they may be called, are powerfully influenced by them.

To counteract such imminent danger to inexperienced youth, with anxious solicitude and assiduous care, the officer under whose authority or influence they may be placed, should endeavour to put them on their guard against the temptations and evil examples which every where await them, against those infectious opinions and sentiments, which, sooner or later, they will hear proclaimed and advocated, and acted upon. It should be the object of his daily prayers, as well as of his unremitted exertions, to counteract the malignity of Satan. The holy Scriptures are full of directions and encouragements to aid and stimulate us in the performance of this most sacred duty. However diffident we may be

of our own abilities, if we seek the wisdom which is from above, it will infallibly be given to us. Let us not, therefore, attempt to excuse our indolence, or our reluctance to an employment of such paramount importance, by a mistaken and a false humility.

It is as imperative upon the commanding officer to attend to the religious instruction and conduct of those subordinate to him, as upon the parent or master to instruct his family. We should resent a charge brought against us of our incompetency to instruct our children in the rudiments of Christianity; and the same instructions which are calculated for them are admirably qualified to open the minds of the ignorant and thoughtless seaman (who is but too often a child in every thing but his professional duties) to the knowledge of God, and of his mercy in Jesus Christ. Few who are placed in command are destitute of a certain portion of religious information, none should be. The patient and unremitted application, even of the most slender means, to this

most important purpose, will undoubtedly bring down the divine blessing upon the effort, and render it successful in the great work of instructing the ignorant; but patience here, to be effectual, must have its perfect work; we must expect and be prepared for discouragement; we must struggle against it in every shape in which it may appear, whether in the dullness, perverseness, or obstinacy of the objects of our solicitude, or the opposition and persecution of others. We must pray to be guided by the Holy Spirit, that our own understandings may be enlightened, and our judgments directed, and our hearts purified from every vain and selfish motive. Let us seek to obtain the object of our petitions by the spirit in which we make them. It is not sufficient that we assume the attitude of devotion, and run through a prescribed form of prayer with our lips, whilst our hearts are but feebly, if at all, interested in the words we utter, and unmindful of the power and promises of our heavenly Father, who has given us the blessed assurance that he

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will grant wisdom liberally to all who ask it; but it must be asked in faith. If we thus ask, the subject of our prayers will assuredly be granted, in such a manner as may not only be best for those whose welfare we seek, but for ourselves also: a genuine humility, a deep sense of our own unworthiness and insignificance, may often check the fervency of our prayers, but He who knows our nature and our weakness, has not only been pleased to sanction, but to command us to make our wants and our desires known to Him, and has declared in his revealed word, that whosoever cometh unto him he will in no wise cast out. It is true that none can thus approach Him in their own strength, but the sincere and faithful believer derives his power from the Lord Jesus Christ, and has his most blessed authority for expecting the fulfilment of petitions offered up in his name and in his Spirit.

I have dwelt more upon the necessity and efficacy of sincere and heartfelt prayer from conviction, arising from a deep experience

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that it is too often resorted to as an indispensable form, and performed as a task—that although we may implore the divine aid, we too frequently go forth in our own strength. If we only pray to relieve our consciences from the burden of a duty, we can have no ground on which to rest our hopes. Let us remember the warm affections with which we have regarded our earthly parents—the earnestness with which we have made our requests to them—the solicitude which has accompanied our petitions—the sanguine hopes we have felt of their being granted. The same spirit of love, and reverence, and confidence, but in an infinitely more exalted degree, should influence our addresses to our heavenly Father. Our prayers will then be animated, and our confidence strengthened by a sense of his omniscience, omnipotence, and his infinite mercy and goodness; and, above all, by his divine promises declared unto us by our ever blessed Saviour and Redeemer, who has said, “Whatsoever ye shall ask in my name, that will I do.”

In some exemplary and happy families—happy, from living under the benign influence of religion, we see the effects of a single-hearted dependence upon the Almighty, and a patient observance of the directions contained in his word, which he has provided for their guidance even in the most difficult paths. We behold a system formed from the word of truth itself, in which religion is made the great and governing principle of their lives, pervading every concern or employment, purifying every motive, and sanctifying not only their daily occupations, but even their rational pleasures and enjoyments, so liberally provided for all God's creatures.

The children of such families afford the best promise of sustaining, in public life, the firm and undaunted character of true Christianity—of shewing its peculiar and distinctive character of meekness and humility, combined with the most inflexible resolution to preserve their integrity towards God and man, and to maintain in all things a conscience void of offence—adorning the

stations they have been called upon to occupy with the graces of genuine piety, as well as evincing the skill and talents to which the world attaches such exclusive importance, glorifying their Creator by the spirit in which they fulfil their duties, enjoy his blessings, or sustain the trials and afflictions he may be pleased to send them; proving, by their example, that religion, so far from being incompatible with human prosperity, is the only true source of it.

The scale of moral duties laid down by the apostle St. Paul for the guidance of his disciples, (Rom. xiii.) forms in itself an admirable and comprehensive system for the good order of society in general. In endeavouring to fulfil these injunctions, let us look chiefly to the motive, and if, upon a serious examination, we find it to spring from a single-hearted desire to please God, we shall enter upon the performance of our duties with cheerfulness and energy, with diligence and activity, and may be sure that we shall be supported and directed in it by a power and wisdom far beyond our own.

If called upon to command, let us remember that we shall be accountable, not only for our own conduct, but for that of others, over whom our authority and influence, if properly exerted, may have the most beneficial effects. If our energies are only excited by the hope of distinction or advancement in the world, we shall find this selfish principle utterly inadequate to support us in the hour of adversity or disappointment—our example will be worse than useless to others; it will be pernicious; and let us never forget that precept without example cannot be productive of any good.

If it be a part of our duty to maintain the laws of our country, let us be careful to respect them ourselves: those who are placed in situations subordinate to us, will be very critical and correct judges of our conduct in this particular, and be but too ready to form their own upon it. Were this considered, as it most truly is, a part of our religious duties, we should not observe so many persons professing to be Christians, and even leading what is generally con-

sidered to be correct lives, permitting themselves to infringe the laws of their country in various ways—some by a careless and negligent attention to the duties which they are paid for performing, and others by illicitly landing the produce of foreign countries, satisfying their consciences with the excuse that it is for their own use, and not for traffic, sanctioning such conduct in their servants or dependants.

There are other instances innumerable in which the professing yet thoughtless Christian is led away to follow the most pernicious examples, without feeling his conscience alarmed, or any sense of danger; nothing, however, can effectually guard us from a sinful conformity to a world that lieth in wickedness, but the habitual recollection and contemplation of the things of eternity, which are so powerfully brought before us in the sacred Scriptures. These once fixed in our minds, the things of time and sense will lose much of their power over our affections, and will be deemed unworthy of the notice of those who know their existence here to

be short, and that they are hastening to a state of everlasting enjoyment.

The best and greatest characters in every profession are as much distinguished by their patriotism, and for their obedience to the laws of their country, as by their abilities. This is evidently shewn in the biography of the illustrious men whose names adorn the annals of our land. It is true there are many instances where great and powerful abilities may be accompanied by much weakness and vacillation ; and those talents, which should have been devoted to the public interest, have been frittered away in the pursuit of selfish and unworthy objects ; but upon a careful discrimination of the different characters, it will be found that, in most cases, when such inconsistency has been discovered, there has been a want of a fixed and animating principle, such as religion alone can give, and on which only a steady and undeviating plan can be formed. When, on the other hand, the motive of action is of a pure and elevated character, derived from a sense of

duty to God as well as to man, it will appear, that although success may not always attend the effort to obtain it, it will at least have been deserved. It is at once animating and useful to trace the lives of those who have gone forth in the strength of the Almighty, trusting to his wisdom for their guidance and direction, in the inflexible resolution to fulfil their duties of every description, through evil report and through good report, cheerfully encountering every difficulty and opposition, sustaining every responsibility, and confronting every danger with the most intrepid determination, looking to the uprightness of their actions, and the purity of their intentions for their vindication and support.

Such is the line of conduct which we would earnestly recommend to those who are now about to engage in the defence of their country, and from which we might confidently expect the greatest of national blessings—blessings which would confer upon us an increase of power and strength far beyond what the utmost worldly pros-

perity could give—which would bring down upon our land the divine protection, and make it the abode of peace and happiness. Let us now proceed to apply the arguments we have adduced in favour of a religious system being maintained in every department of our empire, and most especially in those of her armies and fleets ; we hope to shew, that so far from weakening their energies, they will be greatly increased by that firm trust and confidence which must result from the divine approbation, and from the conviction that God will never leave nor forsake those who seek him in sincerity. We will now proceed to consider more particularly how the conduct of the officer may be stimulated and directed by the influence of religion.

CHAPTER III.

Exhortation to young officers—Line of conduct recommended—In worldly duties as well as religious—Consistency—Cause of failure—Commandments—How broken—False estimate of our own character—How much at stake—Exercise of sound judgment—Effect of religion, must excite to patriotism—Education—English, Scotch, and Irish—Comparative effects—Illustrations—Question discussed as to compatibility of religion with energetic performance of duties of naval life—Articles of war—Form of prayers established for sea service—No valid excuse for omission of divine service—Proofs—Conduct of Swedes in army and navy—Admiral Barrington—Sea life—Consequences—Zeal in common life—Why not carried to spiritual—Erroneous opinions—How to meet ridicule—Certain support.

IN organizing the means for engaging and preserving the blessings which we have

received from the Almighty as a nation, and for defending our territories from the violence of our enemies, the wisdom and piety of our ancestors suggested a code of laws expressly for the government of our fleets and armies, to which implicit obedience is exacted, under penalties annexed to the breach of them, and it is to be confessed, as far as these laws relate to the conduct to be observed between man and man, they are in general readily attended to. But it is too often the case, that whilst the most rigorous attention is paid to this part of the system, those articles by which the moral and religious conduct of the people were to have been influenced, are greatly neglected, and almost considered by some as a dead letter. This is a lamentable and a most awful inconsistency. We take only such a portion of this valuable code, as we think may answer our own immediate, and it might be said, our selfish purposes, instead of viewing the whole as indispensable to the general welfare of our coun-

try, and upon the strict obedience to which its prosperity and even its existence depends.

The system formed by our legislature, although in some instances bearing the marks of human infirmity and imperfection, is nevertheless admirably adapted to promote the best interests of the community : the vital principle, that of religion, is first inculcated, and then such regulations as may best tend to the fulfilment of professional duties, consistent with these principles, and calculated to bring them into action.

Should any officer under the influence of that most subduing, paralyzing feeling, the fear of ridicule, find a difficulty in following the dictates of his conscience, and be deterred from a strict compliance with his religious duties, let him look to the laws as they stand recorded in his instructions, and he will there see the open profession and correct exercise of religious duties *first enjoined*, not only recommended,

but positively commanded, and although he may escape the censure of his fellow sinners for the neglect of the first article of war, he must expect to be called to an awful account by Him, whose name and word it was intended to exalt and glorify : let such an one read and meditate upon the 12th and 13th verses of the 51st chapter of Isaiah, and surely, if he believes what all Christians profess to believe, he will no longer remain under the abject and miserable bondage thus described.

How numerous are the cases, where an officer would keenly resent, as an unpardonable insult, the charge of having infringed any of the articles of war, with the exception of the first, which points out his duty to God. This is the only one which the worldly man thinks can be disobeyed with impunity ; the reason is but too evident ; the neglect of any of the others would draw down the displeasure of his earthly superiors, deprive the offender of favour or advancement, but to the breach

of the first no penalty has ever been applied; it is a question between the individual and his conscience, and to that issue it is left.

The people composing the company of a ship, even of the largest class, may be considered as one large family living under the control and inspection of their superiors, to whom their actions are generally known. They are bound together by mutual interests in whatever concerns the comfort, the health, and the safety of all on board; whilst the officer has constant opportunities of inculcating lessons of piety, and correctness of conduct, and of illustrating them by his own consistency and example.

If the same zeal which animates the seaman in his professional life were directed towards the fulfilment of his religious duties, the good effects would soon be manifest. A resolute determination to perform them, strengthening as difficulties or opposition presented themselves, a contempt of the scoffs and ridicule of the world, and

a firm and unshaken trust and confidence in the divine aid and protection, would enable him to meet them, and bear up against them as he braves the dangers which are incidental to his vocation. He would neither be dismayed nor discouraged under the most severe trials, and where the object was to please God rather than man, he would have the incalculable advantage of being sure of success, and of obtaining strength according to his need.

The christian officer will feel that he is engaged in the cause of his country; will consider her best interests and not his own; that although his own individual reputation may be at stake, the preservation or increase of it will only be valuable, as it may enable him to glorify God, and to fulfil his duty to his brethren of mankind. He may hope that, from the success and eminence he may attain, numbers may be induced to imitate his example, not only in his professional career, but in his christian course; while, on the other hand, he will be sensi-

ble that his failure or misconduct will infallibly be associated with his religious professions, and give strength to the opinion so generally adopted by the world, of the incompatibility of piety with the qualifications required for public life.

The true Christian will not confine his views or efforts to any one portion of the service entrusted to his charge, but will extend them to every circumstance incident to his station. While he endeavours, by a firm and steady intrepidity, to be instrumental in raising the character and power of his country so high as to compel her enemies to seek and to preserve peace, he will not confine his exertions to defensive measures, but will ever be foremost in the effort to overthrow the bulwarks of the enemy, and to destroy their means of aggression, as he will be vigorous and undaunted in defending those of his own country—he will remember that he is under a religious engagement to oppose, with unremitting zeal, all who may be in arms

against her. But it is not only on the day of battle that he can serve his country—he may be eminently useful, as we have seen, in maintaining that discipline, without which an armed force degenerates into a banditti; he will, by his prudence and his watchfulness, not only be instrumental in preserving and economising the resources of the state, but also the lives of those entrusted to his charge.

An officer influenced by the high principle of religious duty, will pay the most vigilant attention to the care of the stores provided for his ship, in the same manner as he would his own property, and be thus greatly instrumental in lightening the burthen of all classes who are called to bear their share in the expenses of the war; he will, by the blessing of the Almighty, be the means of promoting the comfort, the happiness, and even the salvation of those who, from necessity, are brought forward to confront the enemy; and whilst his humanity may dispense with

or mitigate punishment, his prudence may render the infliction of severity unnecessary, by adopting a system by which the most exact discipline may be preserved, rather by love than fear; by conviction and zeal, rather than by compulsion.

Such a line of conduct, steadily pursued throughout the navy, would lead to a state of things which might enable the legislature to abolish the deplorable but hitherto unavoidable measure of impressment; and what an inestimable blessing this would be to our country, will readily be acknowledged by all who have its interests at heart.

Consistency of conduct in the officer is indispensable, in order to enable him to gain and preserve an influence over the minds of those under his command. The reason why so many professed Christians fail in their endeavours to accomplish this great object is, that they form an undue estimate of their own religious attainments. They perform, it may be, with a sincere intention, a portion of their outward duties

with a certain degree of correctness; they abstain from any open and positive breach of the letter of the commandments, as far as they understand them, and take credit for being upright and exemplary, because they consider themselves to be such in theory. Hence the manifest contradiction between the profession and the lives of numbers, who are deceiving themselves with the flattering idea, "that they are not as other men," when it may be that they are habitually infringing their duties to God and to their neighbour, not only by overt acts, but particularly by sins of omission. How different will the actions of such persons appear in the eyes of others who have not the same indulgent views of their conduct, and who will judge with the greater severity in proportion to the high stand assumed by the professor.

It may not be amiss to enumerate a few instances in which the word of God is inconsiderately, and sometimes even unconsciously disregarded, and which may be

obvious to all but ourselves; a little reflection upon this subject may tend greatly to our amendment, and to the improvement of those around us.

We may trace our deficiency, in the first place, to the coldness of our hearts, evinced in our conduct and in our feelings towards God; whom we evidently shew is not in all our thoughts, by the intensity of our affections towards the things of this world; in our competitions and struggles for superiority, not only with our enemies, but with our friends, at least with our companions—in the pride and selfishness which we are constantly displaying; in our anxiety and impatience under trials, and in our abandonment to dejection, if not to despair, under affliction or adversity; in our discontent under circumstances which are common to the lot of all, and which, if compared with the situation of the great mass of mankind, abound with blessings, and call upon us for gratitude.

We must acknowledge and deplore, that an open and daring, we may almost say,

a wilful and deliberate breach of the third commandment, is the besetting sin of seamen; and if avoided by the officer from motives of self-respect, he too often shares in the offence, by permitting it unrebuked—thus openly neglecting his duty by not exerting his authority to prevent this disobedience both of the commandments of God, and of the articles of war. Again,

We cannot be said to keep holy the Sabbath by a bare, formal attendance in our places at the appointed hour of divine worship, and then giving up the remainder of the day to our usual employments and pleasures, not only diverting our own minds from the sacred subjects which ought to occupy them, but taking up the time of those who are in our service, and preventing them from devoting it to religious instruction. Such conduct is at variance with our duty, inconsistent with our christian profession, and contrary to the letter as well as the spirit of the fourth commandment.

.We may feel our consciences quite at

ease upon the subject of the other commandments, on a superficial view of them, but upon a more serious consideration, we may discover that these, like the two we have already noticed, may also testify against us; that insubordination to the lawful commands of our superiors, or disobedience to enjoined regulations, a tardy, a negligent, or a reluctant performance of our duty, may comprehend a breach of the fifth commandment, originally intended, doubtless, for the government, not only of families, but of communities; that violence and excessive severity are contrary to the spirit of the sixth; that the seventh may be, and is most grossly and fearfully transgressed by the licentiousness and profligacy in which, it must be acknowledged, the crews of our ships *have been* too often indulged; that a neglect of fulfilling pecuniary engagements, a habit of censoriousness, and such a restless eagerness to attain advancement in life, as to render us (almost unconsciously) indifferent to the misfortunes, or even the death of those whom

we may look to succeed in promotion, is but too infallible a proof of the deficiency of our religion, and a diligent self-examination must convince us that we may incur the guilt of disobedience to the laws of God, whilst we are flattering ourselves with the hope that we are his faithful followers; and whilst deceiving ourselves, are opening to others such an insight into the defects of our character, as to deprive it of the influence which consistency of conduct would have given it. Many flatter themselves with the soothing and tranquillizing persuasion that their faults are concealed from the eyes of those around them; that they are neither very great nor very numerous; and although they cannot but feel that they must be known to an all-seeing God, yet proceeding, as they are willing to think they do, from the infirmities of their nature, they console themselves with the hope that he will not be extreme to mark what is done amiss. But let us all remember that self-love is blind, that it is possible we may be fatally deceived in our calculations, that

our misconduct may not only be apparent and evident to others, but the cause of leading many astray by evil example, that we shall be called to a severe account for their sins as well as for our own.

There are numbers of persons living upon good intentions, who, struck with the obvious difference between their actual conduct, and the requisitions of the gospel; who, sincere in their belief of the great and awful truths it contains, and alarmed by the fearful declaration, that "without holiness no man shall see the Lord," resolve to reform their lives, and pass the remainder of their days as responsible beings ought to do; but this resolution is weak and transient, as are all which are formed in self-dependance, and indefinite as regards the period when the reform is to take place. How ineffectual such purposes of amendment are, is but too well known to every one who has made them, unless accompanied by fervent prayer to Him from whom alone cometh the power to "will and to do."

This is a very common state of delusion in which numbers may be found, who are really very sincere in their desires after amendment; and we are bound to warn others, as well as ourselves, of the dangers to which we are exposed, as soon as our experience will enable us to do so. Nor is it sufficient, either for them or for us, that these shoals and quicksands should be accurately laid down in the chart of life. In order to avoid shipwreck, we must be diligent in keeping a steady course through the strait and narrow channel marked out for us, and not amuse ourselves by wantonly approaching a shore, which to touch upon, may prove our inevitable destruction; we must rigidly obey the directions of our infallible Pilot, and carefully attend to the causes of our former deviations, in order to guard against a recurrence; we must deplore our past neglect and wilfulness, and so far from acquiring confidence from former experience, we shall learn to mistrust ourselves. We shall place our sole dependance in future upon the aid of the

Holy Spirit to guide and direct us, and when these impressions are firmly fixed in our minds, and become duly influential, the inconsistency we lament will gradually disappear, and although it may be long before we obtain the comfortable conviction of a decided and effectual change within ourselves, yet the farther we advance, the more sensible we shall be made of our past errors, and the less liable to fall into them. We shall become the more feelingly alive to our remaining deficiencies, and to the nature of the arduous struggle in which we are engaged. In the same degree that we are sensible of our infirmities, we shall pray with more earnestness and effect for the divine assistance, and for that wisdom which cometh from above.

What a great and awful trial has the Christian before him ! on his ultimate success may depend the everlasting destiny of thousands. If those around him can view him struggling manfully against the corruptions of his nature, and the enmity of the world ; if they see him resolutely defy

the shafts of ridicule, the charge of insincerity, the taunts of malevolence : if he is observed to persevere in his christian course in meekness, in patience, and in humility, doing good to all whom he is able to benefit, not only to friends, but to enemies ; praying for those who are most bitter against him ; meeting ingratitude with persevering and unremitting kindness ; indefatigable in his efforts to promote the welfare, not only of the bodies, but of the souls of those around him. If such be the steady and undeviating line of conduct he pursues, numbers may be won over to follow his example. It will at all events animate some, and obtain for himself the respect and esteem of all who know him, or at least of those, whose good opinion is of value. It may even extort from the careless and profligate, the reluctant acknowledgment of the usefulness of a religious life, even in a worldly point of view.

The exercise of a sound judgment, made evident by the general tenor of public and private conduct, will be found of immense

importance to the christian officer, as his influence and success will greatly depend upon it—all eyes will be upon him—and many will be upon the watch, in order to convict him of insincerity or weakness, and to bring him down to the common level. To obtain such a judgment should therefore be the object of his daily prayers, and constant study; he must endeavour to make self-command the abiding habit of his life, and while he is careful to avoid giving offence or pain to any, he must inflexibly pursue those measures which an enlightened conscience dictates, whatever be the cost or the consequence. He must shew the high and holy principle by which he is actuated, and sanctify the vocation to which he is called, and glorify God under every possible variety of circumstance. Religion must ever excite to loyalty and to patriotism: must ever be the most effectual security against sedition or treason. Who that is influenced by a sense of his duty to God, will never be led away by the discontented and factious to acts of mutiny or rebellion? The leaders in the

French revolution were fully aware of this, they saw that in order effectually to overturn the throne, they must begin by demolishing the altar, and they made this the first object of their attack.

The value of a christian education is very forcibly exemplified in our own country by the effects it produces upon the different classes of our fellow subjects ; the English, the Scotch, and the Irish, according to the amount in which the working portions of each are instructed, so is their conduct in general as members of society.

It is well known that a general system of religious education exists to a greater degree in Scotland, than in any other part of the British empire, and I was so forcibly struck with the accuracy of the following observations contained in an Edinburgh Review, that I feel it but justice to quote them in support of the question before us.

“It seems the romance of travelling,” says the writer upon the subject of Scotland ; “but I am satisfied with the fact that the poor man here has his children taught to read

and write, that in every house is found a Bible, and in almost every house a clock, and the fruits of it are manifest in the intelligence and manners of all ranks. In Scotland what a work have the four and twenty letters to shew for themselves the natural enemies of vice, folly, and slavery. The great sowers, but the still greater weeders of the human soil." *Edin. Review*, No. 66, p. 293.

It is sincerely to be wished that we could as fully subscribe to the preceding lines of this paragraph, as we do to those by which it is concluded, that we could indulge a hope that there were any part of the world in which no traces could be found "of the devil working against the wisdom and beneficence of God, and torturing and degrading his creatures, but the inference which follows is undoubtedly just, if drawn from the efficacy of religious instruction to elevate the mind of man, and to animate him, to the fulfilment of his duty. Then indeed it shews itself to be not only the natural enemy of

vice, folly, and slavery ; but their most irresistible opponent.

In our ships, and still more we believe of our military departments, especially the artillery, we find some of the best of our petty and non-commissioned officers have been selected from our northern brethren, not only from the degree of education which they have received, but from the peculiar effect that education had had upon them in inducing habits of morality, temperance, and diligence ; we also find that in very few instances compared with what is observed in the other two classes, are the Scotch degraded or punished. The English come next in point of steadiness and exemption from punishment, for the same reason—because they are next to the Scotch in point of instruction, whilst the poor neglected Irishman having had little or no benefit of this kind, is left to the full influence of his unruly passions, and occupies a very prominent place on the list of offences and punishments.

In how few cases have our Scottish brethren been implicated in a mutiny, either

in the army or the navy, and on the other hand how exemplary are they in their behaviour in general. It is true that the Scotch have, in many instances, taken a violent part in national tumults, nor is it our intention to deny this; but we can at the same time easily and satisfactorily account for it, from their being so peculiarly national, and so easily excited by artful persons to suspect insults or designs against their independence or their liberty,—and have erroneously imagined they were fulfilling a duty when engaged in insurrections.

It is true, that this also may be said of the warm-hearted and thoughtless Irishman, but in his case it is ignorance which renders him so susceptible of the same kind of dangerous influence, the disorders to which his country has been so long and is so continually subject are not to be accounted for by a want of loyalty, but by the want of education; having no light by which their understandings or their feelings might be directed, they blindly follow the pernicious counsels of those who employ them as instruments

in carrying forward their own ambitious and iniquitous designs. They become estranged from their lawful governors, not so much by a difference in religion as by a want of religion—a reference to the list of punishments which the Admiralty have so judiciously directed to be furnished from the ships of war every quarter, fully prove this as regards the navy, that the majority of offenders are Irish, the next in number English, and the fewest Scotch. This is not the fault of the Irishman, but his misfortune,—they want only instruction and the fostering care of their countrymen at home to become as docile and as loyal as they are brave and energetic, as faithful to the general interests of the nation as they are ardent in what they consider the cause of their native country. May the Almighty of his infinite goodness extend to the sister island the blessings of the gospel—extend them to every part of our empire; and then, and not till then, we may hope to enjoy the blessings of domestic peace, and not only become invincible as a people, but be made the ho-

noured instruments of a benign Providence in diffusing the treasures of religion throughout the world.

We may safely, as we think, consider this comparative statement as a very fair if not a convincing argument in favour of giving religious instruction to the great mass of our countrymen, and rationally expect a blessing upon an endeavour to diffuse it as widely as possible to every part of the empire; at the same time it offers an undeniable proof that no man can be the worse in any point of view from having his mind influenced by the motives which religion gives birth too. It is on the contrary consistent with the most daring intrepidity, and gives to mere animal courage a determination which will be as evident and as valuable in defeat as in victory. It is readily admitted that where religion does not form the chief part of the instruction given to the working classes, much mischief often ensues from education by enabling them to read the pernicious works which are so profusely spread abroad, for the express purpose of corrupt-

ing the mind of the multitude, and enabling the advocates for revolution, and the overthrow of all social order to prosecute their wicked designs with the greater prospect of success ; but this very circumstance renders it the more imperative upon every one who has the sacred cause of religion, and consequently the good of his country at heart, to exert himself to the utmost in administering the counter poison—religion will be found the only sure and effectual antidote, and an insurmountable barrier against foreign or domestic enemies.

It is most impressively said of seamen in the 107th Psalm, “ They that go down to the sea in ships, and occupy their business in great waters,” these men see the works of the Lord, for at his word the stormy wind ariseth and lifteth up the waves thereof. Seamen are more inclined to see the hand of God in the wonders of the deep, than is generally supposed ; and if it be true that they are peculiarly superstitious, it arises from their faith in an invisible power being combined with gross ignorance—re-

move the latter, and shew them in whom they should believe, and the effects would at once be discernible—no description of men could be led to feel the divine presence, to look for the aid of God, or to dread his anger, sooner than the seaman. But instead of giving him instruction, it has been too much the custom to encourage him in thoughtlessness, recklessness, and profligacy; to lead him to view, with self-indulgence, the excesses he commits in port, as a just and allowable indemnification for the restraints and privations to which he has been subjected to at sea. We cannot too earnestly or too frequently repeat, that our ancestors were influenced by far different feelings; that their first object in establishing a form of worship for the naval service, and in forming laws for its government, was to commit this most important branch of our national defence, into the protection of the Almighty, that it might be “preserved from the dangers of the seas and from the violence of the enemy;” that our fleets might be made, as the humble instruments of his goodness, “a safeguard to our

sovereign and his dominions, and a security for such as pass on the seas on their lawful occasions, that the inhabitants of our land might in peace and quietness serve Him; and that they might return in safety to enjoy the blessings of the land and the fruits of their labours"—and as if to remind us of the utter insufficiency of all earthly efforts; of the utmost degree of skill and valour, without the divine aid, this sublime introductory prayer is immediately followed in the service provided for the ships of the navy, with that most beautiful collect, of "Prevent us, O Lord," &c. How striking is the confession contained in the prayer appointed to be used in storms—"We confess, when we have been safe, and seen all things quiet about us we have forgotten thee our God, and refused to hearken to the still voice of thy word, and to obey thy commandments, but now we see how terrible thou art in all thy works of wonder—the great God to be feared above all, and therefore we adore thy divine majesty, acknowledging thy power and imploring thy goodness. Help, Lord

and save us for thy mercy's sake in Christ thy Son, our Lord."

Is this sublime prayer provided for circumstances of such awful moment, to be considered as a tissue of unnecessary phrases to which some charm is attached, or is it to be uttered and felt as directed to Him, "to whom all hearts are open, all desires known, and from whom no secrets are hid?" or as addressed to a Being who, although almighty and omniscient, has left the management and government of this world to second causes—to the chances and confusions of earthly things—to the working of the elements, or to the skill and energy of man? Had this latter view been correct, our prayers either at sea or on shore would avail us little, would be a useless waste of time. Every idea of a divine and superintending Providence would vanish away, and we should be left helpless and hopeless to the combination of worldly events. But as well might we imagine, that God having "created the heavens and the earth, and all that therein is, the sun, the moon, and

stars." He had left them all to fulfil their respective operations, withdrawing himself from all future concerns with them, and hiding himself from the eyes of those, to whom he has in every part of his holy word promised to guide and direct with his wisdom and goodness.

We repeat, that the situation of seamen is not unfavourable for the exercise of religion, and the crew of a ship of war especially—where, from the numbers on board, it rarely happens that there is any really valid excuse for the omission of divine service. I know that there are many frequently assigned and brought forward in justification of the neglect of this most positive duty so forcibly enjoined in the first Article of War; and that the performance of other ceremonies are sometimes substituted, which require more time, and greater numbers to be engaged, and which lead to a positive breach (of the spirit, at all events,) of the very article which we profess to obey. I mean the reading of these Articles of War on Sundays, followed often by an inspection of the ships

companies' clothing. In the latter instance, the whole of the crew are assembled—the contents of their chests and bags ranged along the decks, and should any sudden call be made upon the people, from squalls or any other circumstances requiring immediate attention, confusion must necessarily ensue, and many of the articles composing the little property of the seaman be lost. But with respect to divine service, no such confusion is likely to *ensue*. If in a fleet, it is generally the practice, in whatever weather, to make such arrangements as to prevent the ships' companies being disturbed by any movement or evolution during the time usually appropriated to the worship of God, viz. between ten and twelve o'clock ; and if the ship is alone, the captain has it in his power to insure against any interruption, by diminishing sail, or if cruising on a coast by keeping the ship's head off the land, so as to prevent the necessity of changing the course, and many other measures of foresight ; with regard to sudden changes of weather, it is to be re-

membered that the watch is always upon deck, in readiness to attend to this. Some remarkable instances, in illustration of this argument, took place in the flag ship of the late Lord Gambier—circumstances occurred of sudden and heavy squalls (during the time of divine service,) coming on, laying the ship over very considerably, or endangering her masts by their violence, or in others, a man has fallen overboard, which always occasions a great sensation and some confusion in the best disciplined ships. But no movement was made by the portion of the crew at prayers. The captain alone went upon deck, on account of his immediate responsibility. The admiral and other officers remained unmoved, the previous arrangements, and the numbers on duty rendering it unnecessary for any to quit their places. I have more than once heard these statements made with the entire concurrence, and even the admiration of the narrator, who has considered the conduct of the admiral, and the system of his ship as most exemplary and highly worthy of

imitation. I have already adverted in a little publication, which I have ventured to address to my countrymen, upon the subject of the cultivation of religious habits among seamen, (see "Appeal") to the performance of divine service in an admiral's ship while steering for the enemy, and described the solemnity, and the devotional appearance of the ship's company — the apparent, indeed, the truly animating effect of the chaplain's address. I shewed that no diminution of energy was occasioned by their attention to religious duties at such a period; but on the contrary, the exertions which the people were called upon to make in behalf of their country, appeared, as it were, sanctified and felt to be imperative by all, not only as due to their country but to their God. I was much struck in early life, when in Sweden, on seeing the regiments drawn out on parade every morning, the soldiers with "*ordered arms*," and each man's cap placed on his bayonet, while prayers were read by the chaplain; the appearance of devotion mani-

festes upon this occasion, was at once animating and delightful, it was a simple, but at the same time an intrepid declaration of a belief in God, and of dependence upon Him under all circumstances of life. The same ceremony was observed in the navy—the whole ship's company were assembled together on the quarter deck on the morning and evening of every day, prayers were read by the chaplain, after which the captain gave a kind of benediction to his people in the following words, or to this effect—"May God bless you all, and make you happy in the land of your fathers." It is, indeed, lamentable that Great Britain, with all her advantages and all her blessings—with the bright light of the holy gospel pouring its divine rays upon her, unobscured by the mists of ignorance, and error, and superstition, in which so great a part of the world is buried, should have so long neglected this manifestation of obedience and gratitude to Him to whom she is indebted, not only for her prosperity, but for her preservation, and actual existence as a nation.

We have also had instances of our great commanders declaring their allegiance to the King of kings, in the course of their services to their earthly sovereign, and proving they were not ashamed of Him, nor of his word ; but these are isolated cases, and have hitherto produced but little effect upon the general system of the navy. The influence of religious observance is not only most beneficial to the seaman, while exposed to the dangers incident to his profession, but are peculiarly adapted to guard him against those of a much more fearful description which await him on his return to port. The dangers of a sea life affect only the body—nor can the utmost violence of all the elements combined go beyond this. Here must the proud waves of the sea be stayed—the divine mandate prohibits their going farther—the blackness and darkness of the tempest, fearful as it may appear to the perishing individual, may be only sent in mercy to call the child of God to his everlasting home, in the bosom of his Saviour, but the temptations to which the mari-

ner, of whatever rank, is exposed on his return to port, are but too influential in alienating the mind and withdrawing it from the considerations to which it might have been directed in the seclusion of a sea-life. The time passed in port, especially during a period of war, is naturally a season of peculiar enjoyment to the seaman, and it is but too often the case that the great first cause of our safety and success is lost sight of, and that we are tempted to ascribe both to our own skill and energy. Nay, the very approbation and gratitude of our country, manifested by the rewards so liberally given to those who have been made the instruments of its defence, or of advancing its interests, have a powerful effect in fostering such a delusion, and leading us to burn incense to self; and who is there, however high his rank in the profession, who must not acknowledge success to have such a tendency, and if it be so with the educated portion of the service, how much stronger will these feelings be amongst the great majority of the illiterate, especially

when to this natural selfishness is added the thoughtlessness of youth, the excitement of unrestrained passions, and the means of gratifying them; when they are encouraged to consider indulgence not only pardonable, but due to past sufferings and privations. Those who have witnessed the arrival of ships after a successful cruise, or their being paid off on their return from a long foreign station, are well aware of the thoughtlessness, the recklessness, and the profligacy to which the great majority of the crew abandon themselves; how few seem practically to remember Him, by whose protection they have been enabled to return “to enjoy the blessings of the land with the fruits of their labours.” How few will remember the prayer they may have fervently uttered in the hour of danger—“O send thy word of command to rebuke the raging winds and the roaring sea, that we being delivered from this distress, may live to serve Thee and to glorify thy name all the days of our lives.” How frequently, on the contrary, is that life so granted to the prayer

of the poor suppliant, given up to the enemies of God, and all recollections of his mercy forgotten in abandonment to sensuality and dissipation, in the most thoughtless extravagance and egregious folly.—Here are, indeed, the shoals and dangers which are so widely spread over the ocean of life, that nothing short of our heavenly pilot, the Holy Spirit, can guide and direct us in such a course, so as to enable us effectually to avoid them. There are moments when all may be brought to reflect upon their actual state, and especially upon the influence it may have upon their future welfare and the interests of those with whom they are associated—when, if under the pressure of severe suffering or distress of body or mind, they may look back to the time which has gone by, and see the causes to which these endurances may be attributable; and if, as is so frequently the case, they may trace them to their own misconduct or want of prudence, how important is it that the mind should be enlightened by religious instruction, and the way pointed out,

by which such evils may be avoided in future: this instruction is only to be found in the word of God. Here, and here only, we have counsel upon every possible case—we have comfort under affliction, and hope held out even under the most gloomy circumstances: despair has no power over him who throws himself upon the divine mercy, who not only acknowledges his sin, but feels his weakness; who not only seeks for pardon through the atonement of the Lord Jesus Christ, but for wisdom to guide and direct him in future. We have the divine promise, that this wisdom shall never be refused to him who asks for it in faith; nay, we are positively enjoined to ask for it, with the assurance that it shall be given. Let none of us plead ignorance in extenuation of the disobedience to God's commandments. We are too soon discouraged in our applications to the throne of grace and mercy; if our prayers are not immediately and obviously answered, we begin to think that they are not, and that they will not be heard. We little know the

workings of divine goodness, mercy and wisdom; the very circumstances we deplore, and which are exciting hopelessness and despair in our hearts, may be bringing forth the fruits we seek for, and by the trial of our faith leading to such a confirmation and establishment of it, that when the clouds and darkness, which for the time bewilder our mortal vision, pass away, we shall see it to be founded upon a rock, from whence it shall never again be moved, and the wisdom which we sought for will be given at the same moment—a wisdom that shall be effectual in insuring our salvation, in whatever state of life we may be placed, and however deficient we may be in the knowledge sought after by the world—a wisdom which may be attained by the divine blessing, and which may be exercised under any circumstances—a wisdom which will never desert us; not like the wisdom of the world, which, however cautiously or deliberately acted upon, is frequently seen to fail in obtaining its desired end, and proved to be foolishness with Him who is the

great and mighty disposer of all events. How many instances are there, blessed be God, of the influence of heavenly wisdom in the example and lives of those who are suffering under accumulated miseries? who practically shew forth their meek and cheerful resignation to the divine will, and evidently pray, like their adorable Redeemer, that the will of God and not their own, may be done. Again, immediately as connected with that most important of all subjects, in a military point of view, how clear are the instructions we receive in the Scriptures upon the duties of loyalty and obedience. It is as if the Apostle had said, “lest any of you should imagine, that by conforming yourselves to the practice of religion, you should be set free from all restraints of society, I proceed now to shew you, that you must, if the faithful disciples of Christ, be more exact and careful in the fulfilment of the several duties of the station in which the providence of God has placed you; that not only individuals, according to their respective offices, should be subject to the

higher powers, but that *every soul should be*, and that *all* should remember that these powers, of whatever nature or description they may be, are ordained of God ; are brought into existence by his providential dispensations, and for the fulfilment of his all-wise purposes ; and that in resisting this power, we are, in fact, resisting the ordinance of God." From the earliest period of the history of man, we read of the authority exercised by the heads of families, and even the laws issued by Moses, at the command of God, may be considered rather as confirming laws already established than as giving new commandments, at least as they relate to those of the second table ; and all communities were bound together by a principle of obedience for the general good of the whole. Rulers, as the Apostle observes, are not a terror to good works but to evil. Those who dread the arm of power, may by fidelity and obedience make a friend of this power, and derive advantage and comfort from it. God can make even the authority of man to

praise him and to glorify him ; and although we must make the melancholy confession, that the history of our sinful race contains no instance of any nation having walked in perfect obedience to their Creator, yet we have many accounts of the blessing and protection of the Almighty having been peculiarly manifested towards those people by whom his holy name was honoured ; and these afford us abundant encouragement to put our confidence in him, and to seek him through his most blessed Son. Hence we derive the strongest motives for obedience to our worldly superiors ; not only from the fear of bringing upon us the exercise of their wrath, and the infliction of the punishment awarded against a breach of the laws of society, but also for conscience sake towards God, whose commandments we disobey by our infraction of these laws. How extensive is the instruction contained in this chapter, Romans xiii. ; we are enjoined not only to obey our superiors, and thus contribute to the success of the service in which we are engaged ; whilst in

doing so we at the same time fulfil the duties of our generation, and glorify God in the eyes of all around us ; shew that he, the Lord, reigneth, and lead others to serve and glorify him also. We are farther taught to contribute, to the utmost of our power, to the support and maintenance of the government under which we dwell, by paying the tribute due from us, and avoiding whatever may be injurious to it. Who, influenced by such principles and such feelings, would presume, under the all-seeing eye of God, to violate the laws of his country by any breach of integrity or good faith ? Here also we are furnished with admirable instructions upon another most important branch of duty, which, if duly attended to, would greatly contribute to the comfort and respectability, indeed to the future happiness of the young person first entering into public life, when such numerous temptations every where beset him. The precept, “ owe no man any thing,” would, if treasured up as a rule of life, prevent all the distress and danger arising from

thoughtless extravagance, and preserve the young officer in a state of enviable independence of mind ; all must be aware of the depressing and degrading influence of a debt which is incurred without the means of paying it—of the cares and anxieties induced by it, and the discreditable subterfuges to which such a state often leads. Many have set out in life with the brightest prospects, arising from previous education, the habits and example of pious and exemplary parents, and a liberal income, fully equal to all the necessary demands of the individual. But no sooner has excess of expenditure been once indulged in, than a habit begins to establish itself of anticipating the quarterly or the annual allowance, which accordingly rapidly diminishes in amount, and as expenses increase, the means of defraying them become less—obligations are incurred—independence of thought and action is fettered—the unfortunate youth involved in a state of bondage, from which he has seldom the power to free himself, and the

brilliant perspective once opened to him, greatly obscured, if it has not for ever vanished. To the counsel, to owe no man any thing, is added the injunction to "love one another," as the means of fulfilling the law of God. We are told by St. John in his epistle, that we may be enabled, by our love to those around us, to judge of our progress in Christianity. "We know that we have passed from death unto life, because we love the brethren," and the effects of this love are amply demonstrated by a reference to the commandments, and the obedience resulting from this divine principle in our hearts. It is farther manifested by shewing, that love, so far from working ill to our neighbour, must, from its very nature, lead to the fulfilment of all our duties to him, as well as to God—to the whole of the law, as well as of the gospel. The conclusion of this 13th chapter, (Romans) is peculiarly striking, and most applicable to every Christian in every possible situation. The uncertainty of this transitory life, makes it equally so to the old and to

the young—"that now it is high time to awake out of sleep, for now is our salvation nearer than when we believed. The night is far spent, the day is at hand, let us, therefore, cast off the works of darkness, and let us put upon us the armour of light." Thus may we walk honestly and temperately, endeavouring in all things to praise and glorify God, and to shew ourselves to be as devoted to him as we feel it our duty and wish to be to our earthly sovereign.

In every department and in every profession, under all governments and in all countries, there are special laws to be observed, and it becomes the duty of every member, according to the station he holds, either to enforce or to fulfil them. Here we feel at once our respective degree of responsibility, and must be sensible that the higher our rank, the more imperative it becomes to us to see that we set an example of correctness of conduct to all who may be subordinate to us, that unless we are careful to shew our obedience to the authority

under which we are placed, we cannot hope that our own should be respected.

Difficulties, as well as danger, are generally found to diminish on our near approach to them, or should this not be the case, but should our utmost apprehensions seem to be realized, we often find that, by the blessing of God, our strength and resources are increased, so as to enable us to meet them. There are, perhaps, few difficulties more formidable to a young man, on his first exposure to the busy scenes of life, than that of acting in opposition to the received customs of those with whom he associates, nor is the uprightness of intention and the perfect integrity of conduct sufficient to steel us against it; the dread, however, soon subsides, if we have only the courage steadfastly to face it—it will vanish like other phantoms if we meet it boldly, and the shield of faith alone will effectually protect us; but we shall not always be kept on the defensive. We shall soon be enabled to go forward with the sword of the Spirit,

and subdue our most formidable enemies. We have the sure and certain promise of the divine aid, and shall be more than conquerors if we faint not—with what joy and delight might we then look back upon the way in which we had been led, and while we acknowledge the weakness and imbecility of those feelings, which could ever have produced so abject a fear, we may have to praise God for his mercy in keeping us from becoming a sacrifice to them. We shall then give Him all the glory, and derive fresh strength from the experience of his support.

How many of our brother officers will candidly acknowledge, with what feelings they have first began the performance of divine service on board the ships they have commanded, and with what reluctance they have undertaken a duty, which they have been, perhaps, in the habit of considering as not belonging to them—as exposing them to the world's dread laugh—to the charge, if not of positive hypocrisy, at least of inconsistency. The writer of these

pages acknowledges these feelings to have operated most powerfully upon him, and it was only by fervent prayer and a determination to fulfil, at whatever cost, that which he conscientiously considered to be an imperative duty, that he was enabled to overcome them. What a proof of the sinfulness and depravity of the human heart, that there should be such an indisposition to the service of God. In general men take pride in the performance of any duties that place them in a prominent point of view, or which give them any superiority over those around them; whether these advantages arise from rank or possessions—from the exercise of superior faculties, or from adventitious circumstances which may have made them objects of notice—they will maintain with the utmost tenacity their title to approbation for the fulfilment of their worldly duties, and plead their merits as giving them a claim to reward or advancement; they will defend themselves from all charges of neglect or disobedience to the laws, with the most determined energy, will even ad-

venture their lives in doing so ; but in the fulfilment of their duty to God ; to that all-seeing God, who not only beholds all their actions, but knows all their motives and all their thoughts—whose power is omnipotent, and whose anger no man can withstand ; it is only in the fulfilment of the great and awful duties to Him that they are careless and neglectful, nay, they are even ashamed to be seen in the performance of them. To what can be attributed such a monstrous perversion of reason ? It can only result from a want of faith, and however men may call themselves Christians, and however correct they may be in a few outward forms and ceremonies, they must, upon an attentive examination of their hearts and lives, be led to doubt their title to the appellation ; that however strong their profession or belief that they are indeed living without God in the world, and have no part in that salvation which they are willing to appropriate to themselves, as the consequence of their nominal acknowledgment of the truth of the

holy gospel. Let us all endeavour to shake off such wretched and bitter bondage to the usages of a sinful world; let us no longer confine ourselves to our limited worldly duties, but at once contemplate the whole sphere of our obligations towards God and towards man, and take up the firm conviction that it is by a correct fulfilment of the first only that we can hope to perform the others; let us, while we boldly declare our loyalty to our sovereign, and while we cheerfully go forth to adventure our lives in the service of our country, show by what high and holy principles we are animated, that it is not only as inhabitants of this transitory world that we are seeking to fill up the measure of our duties, but as beings born to eternity, who view this life only as a momentary period of probation, and who look to their conduct and situation here below as deriving importance only from their bearing upon futurity. When once we have attained such elevation of mind, which we can alone hope for by the blessing of God upon our prayers

and efforts, we shall then find that it is religion only that can insure our success even in this world; that its ways are indeed the ways of pleasantness, and all its paths are peace. This will be more decidedly felt, and more fully appreciated in a life of toil and labour and danger—there is no state of life in which internal support is more required—where we have the daily experience and conviction, that the best laid plans and wisest concerted schemes may be in a moment frustrated by circumstances over which we can have no controul. How important, therefore, does it become to acquire the assurance that nothing is neglected on our part to obtain success, and that should this be denied us, we have the certainty that it is by the wisdom of Divine Providence that all things are regulated, and that it is for the benefit of mankind in general, and for our individual ultimate advantage in particular, that events are ordered, that is, if we seek the divine aid in fervent and sincere prayer, and meekly and cheerfully resign ourselves to the will of God, however

manifested. It is indeed a subject of joyful consideration that religion is actually on the increase, and that the knowledge of the Word of God is fast spreading itself over lands and nations hitherto involved in the deepest glooms of ignorance, or sunk in the grossest, the most debasing, and the most dreadful idolatry. When we contemplate the simple-minded, single-hearted christian missionary going forth alone, exposing himself at once to hardship, privations, difficulties, dangers, and sufferings of every description, his only support in the mercy of his unseen Saviour, realizing by faith the certainty of his divine protection, fearlessly encountering the contempt and the enmity of those whom he desires to pluck as brands from the burning, shall we, whose duties are so clearly defined, and whose way appears so plainly marked out—shall we, from the fear of ridicule, of being pointed at as weak and enthusiastic, be deterred from faithfully fulfilling our duty as the servants of the King of kings, and by so doing effectually serving our earthly sove-

reign? No; let us here firmly take our stand, and, with the Bible in one hand, and the Articles of War in the other, boldly declare our resolution, the grace of God assisting us, to live up to the spirit of both; and, to the utmost of our power, fulfil all our duties towards God and towards man. So clearly and decidedly are these duties pointed out in the blessed gospel, that those who run may read them. We would especially refer to the 12th chapter of St. Mark, ver. 29, where our Saviour was asked by a scribe to tell him which was the first commandment. "And Jesus answered him, The first of all the commandments is, *Hear, O Israel*, the Lord our God is one Lord, and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength; this is the first commandment. And the second is like, namely, this, Thou shalt love thy neighbour as thyself. There is no greater commandment than these." And let us observe the effect this most benign and distinct answer had upon the scribe, who had put the ques-

tion, tempting him. He is represented by St. Mark as overcome by our blessed Saviour's explanation, and by the wisdom of his answer; the acknowledgment was extorted from him of, "Well, master, thou hast said the truth, for there is one God, and there is no other God but he, and to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices." What a commentary was this; and what encouragement does it hold out to us to use our efforts, weak and insignificant as they may be in themselves, but rendered powerful and efficacious by being the medium of bringing the word of God to the hearts of those who have not, perhaps, as yet, heard of it, even by the outward ear.

It is by no means surprising that so much virulent opposition should be made to the public declaration of our allegiance to God. Satan is alarmed for the continuance of his influence in a world over which he has so

long exercised so great a degree of supremacy. We have, however, the delightful experience, that the blessed gospel is fast and widely extending its benign influence, that the shadows of death are vanishing, and the bright beams of the Sun of Righteousness are shining into our eyes, if not into our hearts, and that if they do not extend to the latter, it must be our own fault, and at our own most awful responsibility; that faith alone is requisite to bring it there, and to produce in us the fruits of a holy and a righteous life.

CHAPTER IV.

Articles of war considered—Culpable breach of the first too frequent—Sailing day—Duty of all who are under articles of war to begin at beginning—Christianity, so far from impeding, enjoins correct fulfilment of worldly duties—Case supposed of day passed at sea—Constant readiness for sudden emergency—Comfort and health of crew—Gale of wind rather favourable than otherwise to divine service—Observation on worship at sea—(Form appointed)—Experience of seamen favourable to growth of religion—Return to consideration of articles of war—Second article—Swearing and intemperance can only be overcome by religion—Drunkenness classed in Scripture with murder and adultery ; this seldom pointed out—Recent works of naval officers—Effects—Other articles.

IN an attentive perusal, I should rather say, a diligent study of the Articles of War, the conscientious officer will find the terms on which he bears his commission, or holds the place he occupies. The correct fulfilment of these conditions becomes, consequently, a religious duty for the due performance of which he will hold himself responsible to God as well as man, and he must, if a real Christian, be particularly struck by the first two articles, in which religion and morality are so strictly enjoined.

I have already adverted to the manner in which the first article, which directs the public worship of Almighty God to be regularly performed on the Sabbath, has been evaded or neglected in many of our ships during the late wars, and I have shewn that the occupation substituted for this sacred service takes up more time, and requires the attendance of more people, than the duty which it has so improperly been allowed to supersede, and the commanding officer incurs an awful degree of respon-

sibility, who compels his ship's company to devote the day, which was graciously intended to be a day of rest and of abstraction from worldly affairs, to an employment which must unavoidably lead them away from that serious reflection which divine worship was designed to promote. The only concern left upon their minds must be the apprehension of censure or punishment for the loss or sale of their apparel. This is the only responsibility they are likely to feel, and thus, under the immediate influence of the fear of man, they forget that they are living, nay, that they are constrained to live in the open and habitual neglect of the divine commandments, and may soon lose every vestige of the fear of him who can not only kill the body, but destroy both body and soul in hell.

Surely no means could be devised by the greatest enemies of religion, more certain in their effect to obliterate whatever small portion of religious impression a seaman may have brought with him into the ship,

than thus setting at defiance and openly violating the laws of God and man at the same time and by one act. It must be clearly understood, that, in making these observations, it is far from our intention to include, in one sweeping act of censure, the whole navy. We know that there are many ships, and we feel confident that the number is constantly increasing, (at least in proportion to the vessels in commission,) where the Sabbath is respected, and where great attention is paid to the performance of divine service; but it has frequently happened, that, in conversing with officers who had served their regular period as midshipmen, and had obtained commissions—some, indeed, have risen to command—they have declared that they have never known public worship performed on board the ships in which they have served. It is to be admitted, that the article directs that this service should be performed by chaplains in holy orders, and that there are but few ships of the smaller classes to which chaplains are appointed. It may not be,

perhaps, the imperative duty of the captain to take upon himself this office according to the letter of his instructions, but we are most anxious to point out, that, as a christian duty, there can be no doubt upon the subject, and that should he, from any circumstance whatever, be prevented from leading the prayers of his ship's company, there can seldom be a case where some person amongst the officers might not be found willingly to undertake it.

I will confidently appeal to my brother officers, whether, even in a period of war, divine service is so often prevented by imperative circumstances as is generally supposed. Whilst, in fact, no duty is required to be done on the Sabbath, unless in cases of particular emergency, beyond that of putting the ship and her crew in a state of cleanliness, which is usually done before ten o'clock, and the remainder of the day may in general be held and preserved as sacred as in the most exemplary parish on shore. It is true that it is too often desecrated by officers availing themselves of the absence

of the dock-yard artificers, to go on with the internal arrangements of the ship, which the works of these people might have interfered with in the course of the week; but this is only another instance of the deliberate breach of the articles of war, to say nothing of the more awful infringement of the commandments of God, for which the officer will be held fearfully responsible.

The Sunday has been proverbially called the man of war's sailing day, and much blame has been attached to the service in consequence, but, I think, without reason; for this day being so frequently used for sailing, arises, in general, from the great press of work which has occupied the preceding week, and the fear of farther detention by losing a fair wind; and it must be further taken into consideration, that the work performed in getting the ship under way, is but little more than what is generally required on a Sunday in the necessary manœuvres in the course of the voyage, and the interruption is, perhaps, more than

compensated for by the quiet and leisure obtained for the rest of the day from being at sea, when compared with the bustle and restlessness always attendant upon the last day in port. Should the ship sail early in the morning, which will always be the case, if possible, when she is under good regulations, the Sabbath may still be devoted to its best purpose, and it generally is so, when such is the custom of the ship at other times.

But we have shewn, when the ship is at sea, and even in war time, the absolute necessity of omitting divine service very rarely occurs, and particularly in fleets and squadrons.

The precautions which are observed every day to secure to the ships' companies quiet and uninterrupted meals, (and these are very seldom broken in upon,) will be equally efficacious in ensuring the time necessary for divine service. In some ships the hands are never turned up but for general purposes, such as weighing, reefing, and anchoring, and all other duties

are performed by the watch—not composing more than a third of the ship's company, and with this watch upon deck, where can be found a sufficient excuse for disobeying the first article of war, as regards the remainder of the crew?

It should be the firm and inflexible determination of all who are placed in command, and consequently charged with the execution of the articles of war, to begin at the very beginning, and to endeavour to shew that they first seek the fulfilment of their duty to God, as the most effectual means of enabling them to perform that which they have undertaken in the cause of their country. How earnestly is it to be wished that such a combination of duties should form the great object of those who are placed in stations of influence or authority, making a pure motive and a high principle the standard of conduct to the exclusion of all selfish and worldly feelings.

Will that ship be less qualified to meet her enemy whose crew is animated by considerations calculated to ennoble the mind and

to give energy to their actions ; when discipline has been steadily and consistently maintained, not only as enjoined by human authority, but as a religious duty—not from a worldly spirit of emulation, which seeks to surpass and subdue others from a mere selfish motive, but from that which is influenced by a sincere desire to become the instruments of promoting the welfare of our country, by contributing to strengthen its defence, and *conquering* a peace. It will entirely depend upon the manner in which the duties of our various stations are fulfilled, whether a blessing may be brought down upon our land in consequence.

Let the officer in his own person set an example of ready and undeviating obedience by the prompt execution of the orders he may receive—and at the same time study to render the arduous duties to which his ship may be called as little harassing as possible to those who are under his command, by promoting their comforts, attending to their health, and avoiding all unne-

cessary calls upon their time—above all, by attending to their spiritual interests, and thus convincing them that he does not consider them in the light of machines or instruments only, but as fellow-creatures, as rational and accountable beings, and fellow-christians.

Can there be any thing in our religious and secular duties incompatible with each other? if there be, we may rely upon it we have engaged in a profession that God will not and cannot bless—and the sooner we withdraw from it the better for our everlasting interests; but so far from this being the case, we may assure ourselves, that whoever seeks first the kingdom of God and his righteousness, will obtain grace to guide and direct him in other duties, and will be enabled to shew, under every circumstance, and trial, and danger, to which he must be exposed in a profession like our's, that his faith is founded on a rock which will never fail him.

The christian officer will keep the words of the Apostle ever on his mind, “to encour-

rage and stimulate him, "that whereas they speak against you as evil doers, they may by your good works, which they shall behold, glorify God in the day of visitation." The effect of a steadfast and consistent determination to serve God rather than man, will be abundantly manifested, notwithstanding the scoffs and derision of those whose conduct is brought into a disreputable contrast by it. It will also strengthen and confirm the weak and wavering, and bring down the divine blessing not only upon the individual who thus stands forth to glorify God, by holiness of life, but will be eminently conspicuous in a ship's company who have the happiness of living under such a system. It may be confidently expected that they will not be behind hand in their earnest endeavours to fulfil their duties with the utmost activity and determined perseverance. The ship will be kept in good order and discipline, whilst the foresight of a prudent commander, aware of his responsibility, will provide such supplies of stores and provisions, and will so

husband his resources, that he will be in constant and immediate readiness to obey any signal which may be made, however sudden ; whereas it often happens that in ships where religion is neglected and discipline carried to the highest pitch, where all is done that can attract attention, and court admiration from the world, an unexpected order to proceed to sea finds her quite unprepared, and much time is required to put her in a really efficient state for service.

How various are the means employed by different descriptions of men in the fulfilment even of worldly duties. One may be all steadiness, patience, and kindness, observing a constant regard to the weakness and infirmity, or to the tempers of those whom he is called upon to govern—will encourage the humble and diffident, and rouse the indolent to action by mild and temperate means—will restrain and direct the more ardent, and so animate and controul the whole, that their exertions may all tend to one point and subserve to one

purpose—and he will find by experience that he may gain more power by a system of well directed indulgence, than by the painful exercise of rigour and severity. Another, whose object is rather his own elevation or success, than the good of the service in which he is engaged, or the happiness of those who look for it at his hands; who is seeking the applause of the world, indifferent as to the means by which he may obtain it, will be all impatience, violence and caprice—wounded pride, or disappointed ambition, will often impel him to harsh and angry measures, will characterize indulgence in his opinion as weakness and relaxation of discipline—as an unworthy attempt to gain popularity; he is utterly indifferent to the love of those around him, provided he can excite them to obedience by fear. It may be confidently expected that the discipline of the first will be mild, but firm and uncompromising; that every day will shew an evident improvement and progress in good order and efficiency, whilst the system of the latter will be unsteady and

vacillating, sometimes strained to its utmost degree of tension in trifles, and at others unaccountably relaxed even upon great and important occasions, should there be no circumstances to call forth rivalry or emulation, or to provoke display ; the moment of emergency, neither expected nor prepared for—motive makes the difference of the two characters. That of the one, arising in general from the love of God, and through Him to his fellow-creatures, and in the other from the love of self.

The conscientious officer will also seek the comfort and the health of the people committed to his care, will neither harass them with unnecessary labour, nor (what is still more annoying to them) tease or torment them by needless interruptions for trifling purposes, depriving them of the little time which remains to them between their regular times of duty, and keeping their minds in a perpetual state of irritation. When the seaman can see the necessity for work, (and there is no better judge) he is

ever ready to perform it with cheerfulness and alacrity.

The ship commanded by the christian officer will, under whatever circumstances of service or station, be found with such precautions taken and preparations made for the due observance of the Sabbath, as to prevent the probability of interruption, and to render the performance of divine worship upon that day a matter of course. The neatness and regularity observable in the arrangement made for this purpose, are very striking to strangers, and give an air of solemnity to the scene which is more generally felt than may at first be imagined. And to those who behold such a congregation for the first time, the words of the Psalmist can scarcely fail presenting themselves to their recollection. "These men see the works of the Lord and his wonders in the deep." It is for a moment forgotten that the gigantic structures where they are assembled are formed for the purposes of war and destruction; they appear to be at

once converted into temples of the Lord, the abode of peace and harmony, and christian fellowship—the ark of God floating on the great waters.

There is also an unusual degree of seriousness and attention observable in the assembled crew : as though they were meditating upon the many instances of support and preservation they had experienced in the hour of trial and danger, and disposed to utter from their hearts, those words so judiciously selected from the Scriptures to form a portion of the liturgy at sea. “ If it had not been the Lord who was on our side,” and “ not unto us O Lord, not unto us, but unto thy name be given the glory.”

The impression made in general upon the minds of all who are present, when the service is performed with proper solemnity, whether it be by the chaplain or by the captain is, where good order and regularity prevail, very deep if not lasting, and we may depend upon it that there is more real devotion in many a heart, than it is generally imagined the thoughtless and reckless

sailor is capable of feeling ; much that goes far beyond the mere external appearance ; rude and illiterate as the great majority of the hearers may be, the word of God does run and is glorified among many who are but little supposed to feel its influence.

As the time required for this most important duty seldom exceeds an hour and a half, even when a sermon is preached, this period may be in most cases secured against interruption by judicious arrangement, whatever may be the state of the weather. It is well known to all who are accustomed to a sea life, that a gale of wind in a well appointed and well conducted ship, where no danger arises from being near the land, is very far from being considered as a period of fatigue or suffering—but rather of repose, even to those who have the watch upon deck. The sails being reduced at the commencement of the gale, and the ship, to use the technical phrase, being made snug, the watch is exempted from work, and seldom exposed to the weather, but for the few minutes which may be required in

changing the direction of the course. A spirit of cheerfulness seems to pervade the whole ship's company, who employ themselves in their various pursuits, particularly in repairing and arranging their clothes, an occupation in which they take great pleasure when undisturbed. Their meals at this time are particularly attended with mirth and good humour, which is most observable when shipping a sea, or the ship taking a lee lurch. This freedom from care at such a season may, it is true, be justly ascribed to thoughtlessness and a total absence of any idea of danger, but whatever the cause may be, it affords a convincing proof that a gale of wind, under such circumstances, affords no substantial excuse for the non-performance of divine service; but, on the contrary, seems to ensure the means of its being uninterrupted, and above all, when it takes place at such a time, it would appear pre-eminently calculated to make a deep impression upon the mind.

The arguments for the due performance of morning service apply equally to that of

the afternoon, which is indispensable, as it enables those to attend who were necessarily absent in the morning, from having the watch upon deck.

How admirably and how peculiarly is the worship of the Church of England adapted to our profession. The prayer by which that portion of it which is provided for the service afloat begins, is calculated to have an immediate influence upon the mind, and to lift the heart to Him "who ruleth the raging of the seas and has encompassed the waters with bounds." It is well observed by one of our pious writers, that "Our Church is a rational church, for it is sober without coldness and animated without enthusiasm, its service unites the affections of the heart with the faculties of the mind; it lays hold with a firm grasp on the blessed atonement: it is so far from using this doctrine as a pretence for neglecting virtuous practice, that it draws from thence new motives, new sanctions, new encouragements; it teaches, that without shedding blood there is no remission of sin, while it

declares that without repentance and without holiness, there is no salvation for sinners.”*

In “the form of prayer to be used at sea” is contained a complete manual, in which may be found counsel and guidance, comfort and support, to animate every denomination of persons, from the commander-in-chief of the greatest fleet to the humblest individual. God is there displayed in all his great and glorious attributes, almighty, omnipresent, and omniscient, mighty to save, and delighting in mercy. We cannot go where he is not present; we cannot be placed in any situation where his hand cannot reach us. He can support and protect us as well in the most fearful and raging tempest as in the most perfect calm. He can say to the raging waves, “peace, be still;” and he can bring us home to the happy shores of our native land, safe from the dangers of the elements and from the violence of the enemy. He can make us “a safe-guard and a security for such as pass on the seas on

* More’s Moral Sketches, p. 136.

their lawful occasions," and his humble instruments in enabling the inhabitants of our country to serve him in quietness and tranquillity, secure from the attacks of any foreign enemy—and to enjoy the blessings of their land with the fruits of their labours.

What a call is made upon us for gratitude and love to the divine disposer of events, that while other nations have been desolated by wars—overran by hostile armies, their villages, their towns, and even their capitals a prey to violence and bloodshed—to fire and sword—that our country should have been entirely exempt from such dreadful sufferings, that we have even been mercifully spared under the raging pestilence, which we must acknowledge to have been the case when we compare our sufferings under its ravages with those which have been endured by almost every other nation in the world. O that we, of all men, might "praise the Lord for his goodness, and for his wonderful works to the children of men."

The naval profession is one, it must be acknowledged, of peculiar danger, and lia-

ble to great privations, but so much the greater is our obligation to keep constantly before us the remembrance of Him who has promised neither to leave nor forsake those who put their trust in Him. The call of death must be heard wherever or whenever it is made; whether it be in the awful convulsion of the elements, in the rage of battle, or in the peaceful and happy abodes of the most favoured land. Happy then are they who are kept habitually prepared for this awful event; and the life of the seaman, it would appear, must give him a great advantage in this respect, were it duly improved; his daily experience must be highly favourable to the growth of religion in his heart; if the good seed be but once sown and diligently cultivated, an abundant harvest might be reasonably looked for. It is hardly possible that the most thoughtless and inconsiderate, however indistinct his ideas may be, can behold the agitation of the elements without some feeling of the truth of the word, the promises, and the awful denunciations of God, without internally acknowledging that

they are impelled and controuled by an Almighty power. An habitual view of the wonders of the deep, a frequent experience of the power and mercy of God manifested in quelling the fury of the elements, must excite emotions of awe and adoration, and must tend to the establishment of trust and confidence in the divine protection, whilst it offers the best and the most striking testimony to the truth of the Holy Scriptures : when this is the case, it becomes a delightful feature in the life of a seaman, a blessing which we can never sufficiently appreciate, and which it should be the object of our constant prayers and indefatigable efforts to obtain for him.

But to return to the consideration of the articles of war. When the first has been diligently and conscientiously fulfilled ; when the Sabbath has been passed in the manner and in the spirit prescribed by the word of God, as well as in conformity to legislative enactments, we may rationally look for the divine blessing, and we may hope that the succeeding days will find the Christian sea-

man with every faculty animated and invigorated for the duties of his calling. The order and regularity of the sacred day are well calculated to give life and efficacy to the labour of the week.

The faithful servant of God will, if placed in command, endeavour to shew by the state of his ship, that the opinion of the world which views religion as tending to enfeeble and depress the mind, and to render it incapable of great and hazardous enterprizes, is erroneous: that so far from his talents being fettered and his understanding narrowed, or the spirit of achievement subdued, they are strengthened and impelled by it to still greater exertion. If required for immediate service, he will use every effort to have his ship in readiness to execute it, to be among the very first in equipment and movement; among the most enterprising and the most persevering. He will have learned from his Bible that military zeal is a religious duty—that the exhortation given to Joshua, and frequently repeated by him to his followers was, “ Be

strong and very courageous." He will feel that by his conduct, on such an occasion, as may now present itself: when the eyes of the fleet are upon him, that he may have an opportunity of glorifying God, and of leading others to seek Him, and to derive strength and confidence from the same source from which he has himself obtained it, and he will endeavour to shew that the meekness, the humility, and the correctness of the every day life of the Christian is not inconsistent with the most heroic conduct when engaged in conflict with the enemies of his country.

How different must be the feelings of the religious man, and of him who lives without God in the world when about to enter into action. One can, and will feel, that he is under the immediate care and protection of the Almighty, he can say that his help is in the name of the Lord who made heaven and earth: has the conviction that in fighting in defence of the land of his forefathers, he is fulfilling the duties of the station in which Divine Providence has placed him,

and as he can sincerely pray for success in the cause, so may he confidently, although humbly expect it. And this, be it remembered, is the criterion by which all actions and every line of conduct may be safely judged. If we can in the pursuit of our object conscientiously pray for success upon our efforts, and recommend them to the support and blessing of God, we may be certain that they are not at variance with his commandments. In this prayer the christian seaman may seek and obtain that strength of mind and inflexible firmness, under trials however arduous, which may either contribute to a successful result or to bear him up under any events which may befall him should it be otherwise. Should the former be the case, his heart will rise in gratitude and adoration to Him who has covered his head in the day of battle; but if on the other hand, defeat or capture should be his lot, he will see the hand of an all-wise Providence in the event, and mentally apply the tranquillizing words of our blessed Saviour, "Not my will but thine be

done." Should inevitable destruction to all his earthly hopes and prospects present itself, he may take comfort and joy that he has a "house not made with hands, eternal in the heavens." He may look back upon the course of his career, as well as upon that of his private life, and while he laments and deplores with sincere repentance his innumerable offences committed, as well in sins of omission as of commission, he can feel the blessed assurance that his peace is made by means of that atonement so mercifully and so effectually provided for him, he will gratefully remember the many blessings he has received in the course of his days, now about to be numbered, will view his present lot with cheerful resignation, and look forward with a sure and certain hope in the divine promises, and may close his eyes in calm and undisturbed tranquillity—not as claiming any merit for the manner in which he may have fulfilled his duties, for he will acknowledge all to have been full of imperfection, and that his life has been stained with a multitude of sins—but he derives his

support from the unshaken conviction that all these have been washed away in the blood of his Redeemer, and that in his name and in his righteousness he may now look for the crown of glory that fadeth not away, and expect to be received into the rest prepared for the people of God. Not so the irreligious man. He may, it is true, from a robust frame and an ardent spirit, greatly distinguish himself among his brethren in arms—and obtain the applause and admiration of his country; he may, like him, who so long at the head of the French people, ruled with despotic power over the nations of Europe, be permitted to pass on with gigantic strides from victory to victory, and find his name extolled or dreaded throughout every part of the globe; but without the divine blessing upon him, he will surely find that his foundation is laid in the sand—the time must and will arrive when the rain will descend and the floods come, and the winds blow, and beat upon his earthly house, which will fall, and great will be the fall of it. But even before this most awful consumma-

tion shall take place, how frequently will the events of this transitory life be such as to fill him with rage and disappointment if not with dismay: how often will he look round for support and comfort when none is to be found, and like the wretched being to whom we have alluded, perhaps be called to pass away the remaining years of his life in hopeless and unavailing regrets at the utter worthlessness of the great and mighty schemes, and plans, and achievements which he had laid and performed, and their more than utter worthlessness to afford him comfort when about to appear before his awful Judge to account for the things done in the body.

The second article prohibits all profane oaths, curses, execrations, drunkenness, or other scandalous actions in derogation of God's honour, and the corruption of good manners. Even the most worldly officers are ready to acknowledge the propriety of this law, and are quite willing to enforce it; indeed, the disgust at the breach of it has been increasing of late years to such a de-

gree, that the odious vice of swearing is almost universally reprobated—and drunkenness especially, from the inconvenience and danger to which it exposes the whole ship's company, is always visited and justly so, with severe punishment; the motive here is self-preservation, would that it were a more exalted one, a desire to save the soul of the wretched offender. But as prevention is in all cases better than cure, how important is it that every measure should be adopted to lessen the frequency of this dreadful propensity, and what more efficacious could be wished for than to convince the thoughtless, volatile, and sensual seaman, that it is not only forbidden by the laws of his country, but is classed amongst the most fearful offences upon which the wrath of God is denounced; associated with murder and adultery! The commission of this crime may, to a certain degree, be prevented by great watchfulness, by keeping spirituous liquors from the people, or by visiting the guilty with severe punishment; but this very restraint only increases the appe-

tite for intemperance and profligacy as soon as it is relaxed or removed ; and hence it is that the most awful degree of intoxication, and licentiousness is to be met with in every sea port.

Were the same efforts made to inculcate religious principles, as are visible in most ships to prevent drunkenness—were the same encouragement given to the religious as to the sober man, a much greater progress would be observable in the establishment of firm and equal discipline ; a discipline, the good effects of which would be evident at all times, and render coercion almost unnecessary. Were it kept constantly in the mind of the seaman, how abhorrent drunkenness is in the sight of God, who is of purer eyes than to behold iniquity, and that those who do such things shall not inherit the kingdom of God ; a manifest improvement would soon take place. But how different is the fact. It would appear as though the value of the seaman depended upon his recklessness, his profaneness, and his total abandonment

to debauchery—his indulgence in every species of extravagance is made the theme of various works descriptive of his habits and achievements*—the story is told with such humour and so evidently drawn from the life, with such peculiar felicity as to become irresistibly interesting to the great mass of readers, especially with those connected with the sea service; the intemperate and the licentious are held up as objects of admiration, and the estimate too often made of the character of a sailor, rises in proportion to the nature of his excesses; his profligacy is excused on account of his thoughtlessness, and the prodigality of his hard earned gains, is attributed to liberality and kindness of heart, whilst his distant wife and family may be pining in distress, or supported in the alms-house.

It is scarcely half a century since this odious and degrading vice of intemperance pervaded much even of the higher classes, and was almost a daily object of disgust to

* Naval novels.

those who were at once offended and insulted by it, but a very great and obvious improvement has taken place in this respect. Intemperance is now very seldom seen in respectable society, particularly when females are present. It is earnestly to be hoped that it is fast disappearing from the educated, and we may confidently expect that by their efforts and example it will at length cease to be the bane and disgrace of our land, even in the lower walks of life. Much, however, remains to be done, and had we only human means to depend upon, the prospect would be most discouraging; but we have a God who heareth prayer—and who is ever ready to receive the petitions of those who seek his honour and glory, and the welfare of the souls of their fellow creatures.

The other articles of war relate chiefly to the conduct of the officers and crews of the navy when engaged in the duties of their profession, whether in war or peace, and are admirably calculated to ensure a correct and energetic fulfilment of them;

some particularly point out the proper line of conduct to be observed with regard to the enemy, and while they enjoin the most determined intrepidity and inflexible perseverance to destroy their means of aggression, they at the same time point out the necessity of treating the vanquished with kindness and hospitality, by strictly forbidding cruelty and oppression ; wholesome regulations are made for the care of prizes and distribution of their proceeds agreeable to the rules of the service. Another series of articles relate to the discipline of the fleet, to the good order, the morality, and the general correctness of all. Subordination, and respect to superiors is positively exacted, whilst oppression and tyranny are as rigorously forbidden on the part of those in authority. When the officer of rank is placed in the situation of a judge, by sitting as the member of a court-martial, he is most solemnly warned of his awful responsibility, and is called upon for the diligent and deliberate use of his best faculties, to the best of his judgment, and to

the award of his conscience. With such laws for our guidance, and such duties prescribed for our observance, of what paramount importance are the fixed and undeviating principles of vital Christianity for the due fulfilment of them. How essential that the officer, from his infancy, should have been habituated to have seen them exemplified in his family, made the theme of his earliest instruction, and that they should be so rooted in his heart that he should begin his career under their immediate and powerful influence; that he should have been taught to consider that his success in life would greatly depend upon his vigilance, and the integrity he maintained in the fulfilment of every duty. There is no part of this whole code, whatever might be its object or tendency, which will not be greatly aided by an inviolable adherence to religious principles, which may be considered to form the sum and substance of the whole.

Strange as it may appear, it is nevertheless true, that if a religious reformation is

to be looked for among seamen, the example, and even the precept must, under Providence, come from the officers. Without this the chaplains may preach, but they will preach in vain; their remonstrances and their arguments will be received as arising out of their profession; a portion of the weekly duties which they have to perform, in order to earn their salary: but they will be inattentively listened to, if heard at all, and be forgotten as soon as they have ceased to be heard. A sailor's best friend, under God, is his officer, and should be so, both for time and for eternity. If the chaplain is treated by the officers with the respect due to his sacred office, if his conduct be correct, and his instructions evidently well received, and seen to be influential over those in authority, then, indeed, his influence among the seamen will be great, and sanguine hopes may be indulged that a blessing will attend his labours.

CHAPTER V.

Instances of union and mutual affection under sufferings, justly attributable to religion—Kent East Indiaman—Admission that intrepidity does not always arise from religion—Noble example in commanding officer—Reflections upon this narrative, as proving religion not to be incompatible, &c.—Timber vessels—Voyages to arctic regions—Medusa—Reflections on French character—Strange contrasts among the same people—Verdun—Mr. Wolfe—Givet.

WE have all heard of numerous instances in which our countrymen, when placed in situations of imminent danger, of the greatest privations and most acute sufferings, have been mutually supported and upheld by that affectionate union to which a community of

distress and interests has given rise, and what efforts have been made by men, who, while suffering themselves to the greatest degree of endurance, have endeavoured to keep up the spirits of their wretched companions.

Many of these narratives are of modern date, and fresh in the recollection of the present generation. In some, the strength and good feeling of the national character have been seen in the inflexible resolution with which the sufferers have endured the degree of misery to which they have been exposed, not only with patience and resignation, but have maintained throughout the struggle, the most laudable attention to discipline and obedience to their superiors, and which, indeed, often became, under the blessing of Divine Providence, the means of their ultimate safety. We do not mean to say, that in all these cases religion was the immediate cause of such conduct ; we sincerely wish it were in our power to draw such an inference, but we do feel justified in expressing our firm belief that the na-

tional character has derived from the purity of the Protestant faith, and from the elevation to which our people have been raised by it above the low and degrading superstitions and motives of an erroneous doctrine, that almost undefinable feeling of trust and confidence in the Supreme Being, which enables it to remain firm under circumstances the most appalling.

A more beautiful illustration of the power of religion to support, comfort, and animate in the hour of danger was never set forth, at least, in the uninspired works of man, than in the little narrative of the loss of the Kent East Indiaman, and we hardly know whether we are most affected by the manner in which this dreadful scene is described by one who, himself was an eye-witness, and high in authority, or by the heart-rending details of the catastrophe itself.

The judgment, as well as the piety of the writer, is eminently displayed in the discrimination of the different shades of character which presented themselves on that fearful occasion, and made so deep an impression

upon his mind, that, even under the trying and awful duties which devolved upon him, and called for so much exertion, they became indelibly imprinted on his memory.

Few, if any, of the events which have been recorded of the sufferings to which "they who go down to the sea in ships" are exposed, have been attended with more awful circumstances, or have kept the minds of the sufferers in so continued a state of the most fearful excitement, as was experienced in the instance before us, whether we consider the numbers embarked in this ill-fated ship, the confidence and prospects in which they were respectively pursuing their voyage, the great variety of character and station in life, or their entire freedom from all cause of apprehension or thought of danger, up to the very moment of their calamity. It was in such a state of tranquillity, and in the fancied enjoyment of a bright prospect before them, that death suddenly presented itself to their astonished senses in its most frightful shape; the de-

vouring flames and the raging sea as it were contending for their victims, and no prospect of escape or hope of delivery to be seen in any direction. Here came on a day of trial, in which the heart of every individual was laid open, and every principle was brought into undisguised operation.

The striking contrast between the different characters placed before us in this most affecting scene is full of instruction. In some instances we behold the powers of human nature urged and stimulated to the utmost degree, and to the most unwearied and undaunted exertion of every faculty of body and mind, to save the perishing ship; and where these arose from no higher principle than a determination to perform a worldly duty, no sooner did hope vanish than a gloomy despair succeeded. Others again, of weaker minds, and equally devoid of the animating influence of religion, became paralyzed or frantic with fear. But let us turn to the brighter side of this most affecting picture, and contemplate the effect of a sincere and ardent piety

in mitigating the sufferings of such a situation, in raising the minds of the naturally timid and feeble, to an elevation of calm and inflexible resolution and intrepidity never surpassed by the greatest heroes who have adorned the page of history.

On the bursting out of the flames to an extent which shewed that there were no hopes of getting them under, and that in a short time their ship must cease to float upon the waters; looking round upon the wide extent of the tempestuous ocean, without one object in view but their perishing vessel, it may be easier to conceive than to describe the fearful state in which the unhappy inmates were thrown. The shrieks and lamentations of the agonized multitude, relatives and friends seeking each other in wild phrenzy, every description of character presenting itself, from humble and peaceful resignation to frantic despair. Some few receiving their supposed summons to their eternal state in meek and cheerful acquiescence to the divine will. Some loudly imploring the

divine mercy, and perhaps, for the first time, uttering the sacred name of God in prayer, however they might have habitually used it in profanation, and in imprecation; others in all the recklessness of sullen despair, as described in the narrative, seating themselves over the magazine, in expectation that a speedy explosion would end their sufferings; others, especially the wives and daughters of the soldiers, flying to the ladies in the cabin, for comfort and support in their agony. But it would be doing injustice to the excellent and exemplary officer who has given us the account of this most fearful scene, to attempt to describe this portion of it in any language but his own. He says, "The dignified deportment of two young ladies in particular, formed a specimen of natural strength of mind, finely modified by christian feeling, that failed not to attract the notice and admiration of every one who had an opportunity of witnessing it. On the melancholy announcement being made to them that all hope must be relinquished, and that death was rapidly and

inevitably approaching, one of the ladies referred to, sinking down on her knees, and clasping her hands together, said, 'Even so, come Lord Jesus,' and immediately preparing to read a portion of the Holy Scriptures to those around her; her sister, with nearly equal composure and collectedness of mind, selected the 46th and other appropriate Psalms; which were accordingly read, with intervals of prayer, by these ladies to the assembled females."

"One young gentleman, of whose promising talents and piety I dare not now make further mention, having calmly asked my opinion respecting the state of the ship, I told him, I thought we should be prepared to sleep that night in eternity; and I shall never forget the peculiar fervour with which he replied, as he pressed my hand in his — 'my heart is filled with the peace of God;' adding, 'yet though I know it is foolish, I dread exceedingly the last struggle.'"*

Here then we are enabled to behold, written as with a sun beam upon the deep-

* Narrative of the Loss of the Kent.

est gloom of the shadow of death, the power and influence of early piety—the inestimable value of which, at such a period, will be readily and duly acknowledged and appreciated. Strange that so many professedly christian parents, in sacrificing such an amount of money, and of time yet more valuable, for the education of their children in accomplishments should overlook and neglect this one thing, this only thing needful. Even the very children, the sons and daughters of the soldiers, who had only enjoyed the advantages of the regimental school, were so awakened to the inestimable blessings of religion, exemplified and illustrated as it was by some of the officers of their corps, and their families, thankfully and piously acknowledged the instructions which they received, and said to the officer who was endeavouring to recall them to their minds in this hour of trial: “O, Sir, we are trying to remember them, and we are praying to God.”

Let us now observe the character of the truly christian officer placed in command

upon this most awful occasion ; and we again gladly quote from the beautiful little narrative : " But the finest illustration of their conduct was displayed in that of their chief, whose ability and presence of mind, under the complicated responsibility and anxiety of a commander, husband, and father, were eminently calculated, throughout this dismal day, to inspire all others with composure and fortitude. Never for a moment did Colonel Fearon seem to forget the authority with which his sovereign had invested him, nor did any of his officers, as far as my observations went, cease to remember the relative situations in which they were respectively placed. Even in the gloomiest moments of that dark season, when the dissolution of every earthly distinction seemed near at hand, the decision and confidence with which the orders were issued on the one hand, and the promptitude and respect with which they were obeyed on the other, afford the best proofs of the stability of the well-conducted system of discipline established in the 31st regiment, and the most unques-

tionable ground for the high and flattering commendation which His Royal Highness the Commander-in-chief has been pleased to bestow upon it."

To feel and appreciate this most affecting and deeply interesting narrative it must be read. It has been read by thousands, and having been published in the form of a cheap tract, we trust it will be widely circulated throughout the world. It is utterly impossible to do any sort of justice to it by extracts, however copious, but we gladly comment upon it, as containing the most striking and the most convincing proofs of the efficacy of religion to strengthen the mind and to ennoble the conduct—which it is the sole object of this little work to set forth, in opposition to the too general, but monstrous opinion entertained, that it is rather calculated to depress and enfeeble the understanding, and deprive it of the powers necessary for great and daring achievements. The following paragraph, which bears so immediately and so irresistibly upon the subject, I cannot omit.

“I know not in what manner, under these circumstances, spiritual hope and comfort could have been ministered to my afflicted companions by those who regard works, either wholly or partly, as the means of propitiating divine justice rather than the evidence and facts of that faith which pacifies the conscience and purifies the heart. But in some few cases at least, when the individuals deplored the want of time for repentance and good works, I well remember that no arguments tended to sooth their troubled minds, but those which went directly to assure them of the freeness and fulness of that grace which is not refused even in the eleventh hour to the very chief of sinners. And if any of those to whom I now allude, have been spared to read this record of their feelings in the prospect of death; it will be for them to keep solemnly in mind the vows they then took upon them, and to seek to improve that season of probation which they so earnestly besought, and which has been so mercifully extended to them, by humbly and incessantly apply-

ing for accessions of that faith which they are sensible removed the terrors of their awakened consciences, and can alone enable them henceforward to live in a sober, righteous, and godly manner, and thereby to give the only unquestionable proof of their love to God, and their interest in the great salvation of his Son Jesus Christ.”—p. 20.

These observations are so admirably qualified to make a deep impression upon the minds, not only of those who may be involved in situations similar to that in which the sufferers whose history is before us were placed; but upon all who have any serious concerns for their future state, that it is earnestly to be wished that they might be universally felt and circulated. Irreligion is more frequently the result of thoughtlessness than of infidelity, especially amongst seamen and soldiers; and it is of the utmost importance that such clear and awakening arguments should be constantly brought before them, the force of which every individual must acknowledge, if he will only attentively consider the workings

of his own mind in the various trials to which he must inevitably be exposed in his journey through life, whether it be in danger from war or accidents, or if laid upon the bed of sickness.

This narrative brings before us at once, in strong and powerful contrast, the various effects produced by careful and religious education, or by the neglect of it. We here behold all that can be expected from the strongest constitution—all that mind or body can do for man, who has only his own powers to rely upon, and who is without God in the world: he may for a time evince in danger the utmost intrepidity, and the most inflexible resolution; but, take from him that last source of excitement and spring of energy—hope, and what must be the consequence? Nothing then remains but utter despair: a gloomy and sullen submission, it may be, to what is seen to be inevitable; but should a doubt at this time break in upon his mind as to the possibility of those things being true, which in the course of his life he has studiously rejected and

denied—should he be brought to think that the Scriptures may be indeed the word of God, and that he may be the object of their most awful denunciation, how dreadful must be the aggravation of his state. O, that all who are now in the enjoyment of health, and peace, and safety, would meditate upon the possibility of their being brought into such a situation, and flee, while it may be yet time, to their only but sure refuge.

What multitudes do we behold continually around us, who, mixed up with the great mass of nominal Christians, are passing their days in a kind of undefined belief, or rather in a bare acquiescence in the general terms of the Scriptures, who allow that God made the world, because they cannot see how it could have come into existence without a creating power; but who practically deny by their conduct, that he governs it, or that he is ever present with them—that he sees all their ways and knows all their thoughts—who live as though they were not accountable beings;

or who, if they admit their responsibility, and acknowledge that their conduct has not been conformable to the commandments of God, solace themselves with vain and frivolous excuses as to the weakness of their nature, the strength of temptation, and the trust that the Almighty will not be extreme to mark what is done amiss : who feel no apprehensions respecting their future state, or, if any should intrude upon their fancied security, dispel them by reflecting upon the innumerable multitudes who are similarly situated, and involved in the same responsibility, deriving their hopes of impunity from the crowd of fellow sinners, with whom they are pursuing the journey on the same broad road, forgetting that its end is destruction. But let the hour of death, in all its horrors, as upon this occasion, present itself, and what will be the consequence? They will no longer receive support from the community [of danger, but consider the case as exclusively personal to themselves—the mists which had hitherto blinded them as to the nature of their awful state,

will have rolled away, and shewn them the fearful precipice, on the edge of which they are treading, and awaken them at length to a due sense of their own individual danger. They behold every support, which they had thoughtlessly looked to, as sinking from under them, and feel themselves about to plunge into utter, and hopeless, and never-ending misery. Another class may have arrived at this awful period in the life of man, full of confidence in their own merits, have led from their youth decent and moral lives, having generally complied with the letter of the commandments of the second table, with very little concern or thought of those of the other, or of the spirit of either. They have, perhaps, deemed themselves to have merited the reward reserved for the good and faithful servant, are ready to present the talent laid up in the napkin unbroken and undiminished, claiming justice instead of mercy. But the approach of death will dispel the long-cherished but fatal delusion, and they will feel that self-approbation will be very inade-

quate to afford them comfort and support at such a moment, or to enable them to sustain the view of a God of all purity as well as of all knowledge. What they might formerly have viewed as venial trespasses, and at the time scarcely considered as reprehensible, may now present themselves to an awakened and an accusing conscience as real sins, aggravated by the reflection that they were deliberately and wilfully committed, even under the pure light of the Gospel, and have never been repented of. That God, of his infinite and long-suffering mercy and goodness, had provided the means of reconciling mercy with justice by his own Son, sent to bear the burthen of the iniquities of the whole world, but that they had rejected the merciful offer of salvation, purchased at so immense a price, preferring to depend upon themselves for obtaining it. Where is now that dependance? It has passed away, and left them to the blackness of darkness for ever. But we will conclude our observations upon this most interesting, this most

comforting and animating display of the power of vital Christianity to give support in the extremity of suffering, by one more extract from the pious and exemplary writer:—

“If,” he says, “on reading this imperfect narrative, any persons beyond the immediate circle of my companions in misery (for without it I can safely declare that there were no indications of ridicule) should attempt to despise, as unsoldier-like, the humble devotional exercises to which I have now referred, I should like to assure them, that although they were undoubtedly commenced and prosecuted much more with an eternal than a temporal object in view, yet they also subserved the important purpose of restoring order and composure amongst a certain limited class of the soldiers, at moments when mere military appeals had ceased to operate with their wonted influence.”—p. 21.

But we must not quit the subject without a few words expressive of our admiration and gratitude to the captain of the small vessel

whom God in his great mercy had sent to the rescue of so many of our suffering fellow-creatures, and we must and do most confidently attribute the noble and disinterested conduct of this excellent man, Capt. Cook, of the *Cambria*, to the influence of that pure and holy religion, which the blessed Gospel has brought unto our land, the benign effects of which are so strongly set forth in our institutions; and we bless God for being enabled to say, in so many instances, of our national character. This gallant seaman commanded a small brig of 200 tons, and no sooner discovered the flames, than he decided upon devoting himself and his vessel to rescuing the sufferers, however it might compromise the object of his voyage, or endanger the lives of himself and crew. This he most nobly effected, and after the greatest exertions, and enduring many privations, which were most cheerfully submitted to; every possible act of kindness and hospitality, even from the most limited means, being exercised towards the sufferers, whose num-

bers were far beyond what it might at first be supposed his vessel was able to carry, he was by the Divine blessing, enabled to land them safe at Falmouth, after a stormy passage of several hundred miles.

Such are the fruits to be expected from the Christian religion forming a prominent part in the education of a people, and imbuing its institutions, being mixed up with the civil and military polity of the nation, fruits which have shewn themselves in many instances, some of which we would wish to record for the satisfaction, we would rather say for the enjoyment and the gratitude of our countrymen.

We have another instance in a timber ship having been water-logged in a heavy gale of wind, and dismantled—a very frequent occurrence with vessels of that description, had been driven about at the mercy of the sea for many days, and being full of water no access could be had to the provisions. The crew, exhausted by want and exposure to cold and suffering, dropped off one by one, until only three men were left, and

these apparently so near their end, that they were lying helpless under the poop when the wreck was discovered by a ship of war, which instantly bore down to their rescue ; and on the boat getting on board, the crew discovered two of the sufferers, who were immediately removed to the frigate, in the conclusion that these were the only survivors. They were insensible at the time ; but, upon a little nourishment being cautiously administered to them, they gradually recovered, and the first use which one of them made of his returning powers of speech, was to say, “ O, there is another whom you have not seen,” describing the place where he was lying. The boat was of course instantly sent back, and the poor fellow found and brought on board, to the great joy of his shipmates. Here was a delightful instance of the absence of any selfish feeling, and of compassion for others evinced at a period when it was so probable that every thought would have been involved in a sense of their self-preservation.

If, in the scenes we have been contem-

plating, of the combination of religion with intrepidity, the effect should be attributed to a strong occasional excitement arising from the pressure of existing circumstances; let us have recourse to the journals of those distinguished officers who have been entrusted with the command of the various expeditions sent out on discovery in the arctic regions: here we shall find abundant and irrefragable proofs of the same union, and that religion does give to the seaman who is so happy as to be under its divine influence, an *habitual* energy and a peculiar fitness for sustaining, with invincible endurance, not only the sudden and dangerous occurrences to which such a service is particularly exposed, but a series of sufferings and privation almost unknown, in general, even to sailors themselves. And, first, let us hear Sir Edward Parry, whose well known abilities, and inflexible courage, place him so deservedly high in the confidence of his country, and especially in the estimation of his brother officers: he bears an invaluable testimony to the

good effects produced from religious instruction, and the due attention to religious observances on board a ship. He says,

“ By the judicious zeal of Mr. Hooper,* the Hecla's school was made subservient, not merely to the improvement of the men in reading and writing, (in which, however, their progress was surprisingly great,) but also in the cultivation of that religious feeling which so essentially improve the character of the seaman by the highest motives for increased attention to every other duty; nor was the benefit confined to the eighteen or twenty individuals whose want of scholarship had brought them to the school table, but extended itself to the rest of the ship's company, making the whole lower-deck such a scene of quiet, rational occupation as I never before witnessed on board a ship; and I do not speak lightly when I express my thorough persuasion that to the moral effects thus produced upon the minds of the men, were

* Purser of the Hecla, and late Secretary of Greenwich Hospital.

owing, in a very high degree, the constant, yet sober cheerfulness, the uninterrupted good order, and even, in some measure, the extraordinary state of health which prevailed among us during the winter.”*

Sir Edward Parry’s observations, also, upon the conduct of the navigators who preceded him in his arduous researches in those inclement regions, are so valuable, and so truly applicable to the subject before us, as well as just to the memory of these truly great men, that I feel it a duty to repeat them.

“ Persevering in difficulty, unappalled by danger, and patient under distress, they scarcely ever use the language of complaint, much less that of despair, and sometimes, when all human hope seems at its lowest ebb, they furnish the most beautiful examples of that firm reliance on a merciful and superintending Providence, which is the only rational source of true fortitude.”†

Again, Captain Parry says, in the narra-

* Parry’s Third Voyage, page 50.

† First Voyage, page 126.

tive of his first voyage. "On Sundays, divine service was invariably performed on board both ships, prayers appointed to be read at sea, so altered as to adapt it to the service on which we were engaged. The success which had hitherto attended our efforts, and the peculiar circumstances in which we were placed, the attention paid by the men to the observance of their religious duties was such as to reflect upon them the highest credit, and tended, in no small degree, to the preservation of that regularity and good conduct for which, with very few exceptions, they were invariably distinguished."

And, in another passage—

"I have had the honour," Sir Edward Parry observes, "and I may truly say the happiness, of commanding British seamen under circumstances requiring the utmost activity, implicit and immediate obedience, and the most rigid attention to discipline and good order, and I am sure that the maintenance of all these was, in a great measure, owing to the blessing of God

upon our humble endeavours to improve the moral and religious character of our men. The friends of religion will feel a pleasure in having the fact announced that the very best seamen on board the Hecla, such I mean as were always called upon in any cases of extraordinary emergency, were, without exception, those who had thought most seriously on religious subjects, and that if a still more scrupulous selection were to be made out of that number, the choice would fall, without hesitation, on two or three individuals possessing dispositions and sentiments eminently christian."

The two preceding extracts have been already quoted in the appeal to the British nation on behalf of her sailors, but they are so important in advocating the cause of religious instruction being given to seamen, that no apology will be required for the introduction of them here; they are, at the same time, instances highly ornamental to the pages of our national history, in which our posterity may behold the faithful servants of God soaring above the storm, the

tempest, and the devouring flames, and cheering their suffering companions to follow their bright example ; and whilst we offer the just tribute of unqualified admiration to the cool, deliberate, and masterly conduct of those who have been placed in stations of awful pre-eminence upon such trying occasions, let us never fail to ascribe to its proper source the strength and wisdom by which they were enabled to fulfil those arduous duties : men animated by such principles can never be wanting either to their country or themselves in the hour of trial, and establish an irresistible claim to future confidence ; they offer the strongest proofs that religion, so far from being inconsistent with the highest degree of intrepidity, and the most inflexible resolution under the most desperate circumstances, is, on the contrary, by its invigorating influence, the only pure source from whence all those great qualities, so essential to the warrior and the navigator, are seen to flow.

In Captain Lyon's narrative of the situation of the Griper in Baffin's Bay on the

4th day of September, 1824, he says, "Never, perhaps, was witnessed a finer scene than on the deck of my little ship, when all hope of life had left us. Noble as the character of the British sailor is always allowed to be in cases of danger, yet I did not believe it to be possible, that amongst forty-one persons not one repining word should be uttered. The officers sat about wherever they could find shelter from the sea, and the men lay down conversing with each other with the most perfect calmness. Each was at peace with his neighbour and with all the world, and I am firmly persuaded that the resignation which was then shewn to the will of the Almighty was the means of obtaining his mercy."—*Lyon's Narrative*, p. 80.

The examples here adduced will also shew that the most correct and vigilant attention to religious duties can in no ways impose any restraint upon the officer, or create any obstacle to his attaining the very highest professional eminence. It will, on the contrary, stimulate him to endeavour, by means of the authority vested in him, by the

steadiness and consistency of his own conduct, to excite and maintain amongst those under his command a system of action in conformity to the requirements of the holy Scriptures, the precepts of which, as we have already more than once observed, bear so prominent a part in our naval code of laws. He will inculcate and encourage sound morality, which will neither be paraded in pharisaical pride, nor trusted in as meritorious, but acted upon in a truly christian spirit, producing the fruits of a firm, a clear, and an humble faith, in works of universal love and charity.

It is allowed that the excitement occasioned by imminent danger or great sufferings and privations may produce exertions far greater than are to be expected in the common concerns of life, and that to this cause much of the exemplary conduct we have been describing may be attributed; but we will now refer to a case, in which there was every thing to depress and subdue the mind—to render it callous to advice and instruction, and to lead the sufferers

to a rejection of the offers of service made to them from the little ground of hope and still less of confidence which could be placed in them.

In the winter of 1803-4, the French government decided upon making the town of Verdun a general dépôt for the officers and prisoners above the lower ranks, as well prisoners of war as those whom it had thought proper to arrest in France, although travelling or residing there upon the faith of its own passports—the latter were called *detenues*. Some were men of large fortunes, and even of the nobility who were travelling for their amusement; many respectable individuals had come abroad for the purposes of economy, and to obtain the means of giving education to their children—others had been obliged to leave England under the pressure of adverse circumstances—some to avoid their creditors, and some to escape from the vengeance of the law which they had offended. Amidst this heterogeneous grouping was to be found every description of character, from the benevo-

lent high-minded nobleman to the most profligate and dissolute of the worst classes of society. Much good was done by the respectable portion and much evil by the pernicious example of the opposite class, especially to the young persons who were thus placed in captivity.

Among the detenues, was an excellent and worthy young man, a clergyman of the Church of England, the Rev. R. B. Wolfe,* who had not been long in orders, and had come over with his wife and infant on a visit for a few weeks. He, with his little family, was involved in the general measure of detention, whilst residing at Fontainebleau, and at once came to the decided resolution of making his misfortune a source of comfort and relief to the destitute of his fellow sufferers. He was eminently useful to many on their long and dreary and unprovided journey to Verdun in the month of December, and upon the assembly of the prisoners at that place, came to me, as

* Now Rector of Cranley, in Surrey.

senior officer of the navy, to offer his services in performing the duty of a chaplain to the prisoners, provided a place could be procured for the purpose. On application to the General commanding the dépôt, an old building in a dilapidated state, formerly a convent, was granted, and at a small expense made into a comfortable place for divine worship, and a considerable congregation met together every Sunday, at which time a liberal collection was regularly made for the support of the poorer prisoners. A school for the boys and other children, of whom there were many (above seventy in number), was soon after established by Mr. Wolfe's exertions. These young captives were clothed as well as instructed, and were making so rapid a progress that it was remarked that their captivity might be considered rather as a blessing than a calamity. The French government, however, aware of the influence such an establishment must have in strengthening the ties of national feeling and union, ordered the children to be sent away from Verdun and to be confined at

Sarre Libre with other prisoners of their own class in life, where they were consequently deprived of all the advantages they had enjoyed, and were exposed to the pernicious example of the thoughtless and reckless. The old and infirm, too, who had at first been permitted to remain at Verdun, and enjoyed the benefit of the benevolence of their countrymen, were also removed, and felt most severely the privations and helpless state in which they were placed.*

* To shew the degree to which this inhuman policy was carried by the French government at that period, I subjoin a note relating to the case of a poor man of the name of Anderson. He had long served in the navy, and his last ship was the Royal Sovereign, under the flag of Lord Collingwood, in which he bore his gallant share in the battle of Trafalgar, and was wounded, losing an eye. It unfortunately happened that, attending a punishment which was inflicted upon some individual shortly after, that he received an accidental blow from the instrument in the hand of the boatswain's mate, which deprived him of the sight of his other eye. Lord Collingwood, instantly stated the poor fellow's case to the Admiralty, and he was made a pensioner of Greenwich hospital; the merchant vessel in which he was

Mr. Wolfe, ever anxious to do the greatest possible degree of good, feeling that his sphere of usefulness at Verdun had become now

a passenger was captured by a French privateer, and carried into Morlaix, and poor Anderson, with the other prisoners, was sent on to Verdun, a distance of nearly 400 miles, performing his journey in the baggage cart, and confined each night in the common prison. On his arrival at Verdun, I submitted his case to the General, with a request that, as he was utterly precluded from ever serving again, he might be permitted to enjoy the asylum provided for him by his country. The General, feeling that the claim was irresistible, at once offered to forward my application to the minister of war, and in full confidence that the petition would be granted, allowed Anderson to remain at Verdun, under the care of his countrymen, until the minister's answer could arrive. It came in the course of a few days, in the shape of a paragraph to a letter upon the general affairs of the dépôt, and was as follows :—" Touchant M. Brenton et son aveugle—*qu'il file avec les autres !*" He was accordingly sent on to Sarre Libre, and there remained, I believe, to the end of the war. It is by no means intended to attribute this cruelty to the French as a people, for we experienced much kindness and hospitality from them individually. It arose from the irritated feelings of their Ruler, whose gigantic schemes had been frustrated by British seamen.

very limited, resolved, if possible, to identify himself with the most numerous class of sufferers, and contrary to the advice of all his friends, applied for permission to be removed with his family to Givet, a town on the Meuse, lying immediately under the fort of Charlemont, and where twelve hundred seamen were confined, but not one officer. The situation of these unhappy people, having no person of their own nation near them of sufficient authority or influence to maintain their rights or to advocate their cause, may easily be imagined, exposed as they were to the tyranny of the gens d'armes and the rapacity and extortion of the suttlers. They were oppressed in various ways, and a heavy tribute exacted from the small sums which were sent to them from time to time by their friends in England, from the fund so generously contributed for the relief of seamen, called most appropriately the "Patriotic Fund;" their slender allowance of provisions was curtailed, from their being left to the mercy of the contractors. The agents of the govern-

ment were continually at work amongst them, in order to seduce them from their allegiance, and to entice them to enter into the French service, and were in many instances but too successful in gaining over some few thoughtless and disaffected Irish, or others who claimed to be natives of America upon the plea of certificates of nativity, which might be had in any sea-port for a dollar. These were first employed as spies, until their treachery was discovered, and they were then sent away to join the fleet and the army, but generally the latter, in which they were found useful in the corps of pontoniers, and less likely to fall into the hands of their countrymen. By this abominable system, suspicion and mistrust were generated amongst the unfortunate prisoners—the best laid plans for escape were betrayed, every selfish and malignant feeling excited amongst them;—religion was almost unknown, or if felt in any degree, the exercise of it was concealed, from the fear not only of ridicule but of persecution—a most awful state of open impiety and profligacy

existed. Hopelessness of any exchange after the refusal of Bonaparte to accede to the proposal of a cartel, induced despair and recklessness, every good feeling appeared for the time to be banished from amongst them, and the power of Satan to be predominant.

Such was the state of things when Mr. Wolfe obtained permission to be transferred to Givet;—the indulgence was granted, contrary to all expectation, probably from those in authority viewing a solitary individual under a rigorous and vigilant restraint, as incapable of counteracting a system so thoroughly established. But be that as it may, he soon arrived at Givet, where he found difficulties to contend with, which to many others would have proved insurmountable. The most arduous part of his task, in the first instance, was to contend with the sub-authorities, whose peculations were likely to be discovered by his interference; whilst the great mass of the prisoners, who had but little idea of the influence of religion in affording support and

comfort under affliction, viewed his presence amongst them rather in the light of interference by which they were more likely to be restrained than benefited.

But the face of affairs soon changed; Mr. Wolfe, by a firm yet mild and consistent course of conduct, not only disarmed the guardians of the prison of their malevolence, but forced them to respect him and to dread his vigilance; extortion was no longer so openly practised as it had been, although it still existed to a considerable degree. The provisions and remittances increased so much in amount, that it became evident some friendly hand was engaged in behalf of the hitherto oppressed prisoners. To these Mr. Wolfe came forward with the bold and uncompromising character of the man of God: he neither affected to be ignorant of the full extent of their abandoned wickedness,—nor did he attempt to conceal from them their awful state: he pointed out to them from the holy Scriptures the fearful nature of their iniquities, but he shewed them at the same time their

sure and certain refuge—the source from whence, and from whence alone they could obtain pardon or succour. Many and most discouraging were the struggles he was called upon to make, and much the obloquy to which he was exposed; he went, however, steadily forward, giving “line upon line and precept upon precept;”—every day increased his influence, and placed the efficacy of religion in a clearer light. He soon established a school for boys and adults, which amounted to more than four hundred. His first object, of course, was religious instruction, which he made the solid foundation of his plan. He had to rejoice continually in the decided progress which numbers were daily making in their knowledge of the word of God, which was daily manifested in a marked change in their habits and conduct.

There were many among the prisoners who had sufficient knowledge in the first elements of arithmetic, navigation, and astronomy, to become teachers, who offered their services and were gladly accepted in this capacity; a system of general nautical

instruction was consequently blended with that of religion, the benefit of which we are well assured has been extensively felt, by many whose present respectable and independent situations in life, whose actual comforts, whose prosperous expectations, and ultimate hopes, may be justly attributed, under Divine Providence, to the *religious* instructions they received whilst shut up as prisoners in this place.

The life of the late Lord De Saumarez, so well known and so justly appreciated by his country and his profession, affords a remarkable proof that the most determined valour and spirit of enterprize are not inconsistent with the correct fulfilment of the duties of religion. So far from his energies having been weakened, or his mind depressed by religious feeling, they were strengthened and elevated by the divine principle, to the devotion of all his faculties to the cause of his country; and this intrepid and distinguished officer has stated in public, that he had invariably found that the best and bravest sailors were those who habitually read their Bibles; his ex-

perience was a most extensive one; but he gave in his own person the strongest proof of the truth of this assertion. He had been in almost every general action which had taken place in the wars of his time, and was more frequently engaged with the enemy than any of his contemporaries. The first action in which he shared was that of Sullivan's Island, in 1776; he was next engaged in that of the Dogger Bank, then at the capture of Don Juan de Langara, under Sir George Rodney. He commanded the *Russel*, in the battle of the 12th April, 1782, under the same chief; he also captured a French frigate, the *Reunion*, when commanding the *Crescent*, at the commencement of the war with France in 1793; he was in the action off L'Orient, in the *Orion*, in 1794; in the same ship, in the battle of St. Vincent, and again in that of the Nile, in 1798. He commanded the squadron engaged in the action of Algesiras, in 1801, and notwithstanding a most mortifying defeat sustained upon that occasion, with the loss of one of his ships of the line, and the severely crip-

pled state of the others, he was again ready for action in six days, and attacked his enemy, although reinforced and twice the amount of his own; destroying two of their first rates, and taking a seventy-four. Can it be said, in his case, that religion had any tendency to damp his ardour, or to enfeeble his energy? I should rather say, it was with him a most powerful exciting cause, and that his achievements were greatly owing to the conscientious view which he took of his duties.

Let us next view his noble contemporary, Lord Gambier; let us follow him through every part of his distinguished career; shall we find in him any taint of weakness or vacillation, or rather shall we not find in him the utmost degree of unflinching and determined resolution which no events or circumstances could shake? But we have farther to remark, that in the case of these two great naval characters, they had to manifest a courage far beyond that animal feeling which almost every Briton possesses, and which enables him to subdue the enemies of his country; they possessed to an

eminent degree that courage which placed them above the fear of the world, of its dread laugh, of ridicule, so hard to bear, so difficult to repel. They pursued their christian course undaunted and untouched by the shafts of malignity or the charge of hypocrisy.

From the funeral sermon preached by the Rev. E. Ward, Minister of Iver, upon this late respected Admiral, whose memory is so justly dear to all who had the happiness and the advantage of serving under him, during his long and distinguished career, we gladly present the reader with the following extract, as strikingly corroborative of all that has been said in behalf of encouraging religious instruction among the members of the naval profession.

“ While firm in maintaining what he believed to be the essential truths of the gospel, he laid no stress on minor differences in religion, but was ready to extend the right hand of fellowship to all, of whatever denomination, who loved the Lord Jesus Christ in sincerity and in truth.

“Firm, did I say, in maintaining the truth? Yes, my brethren, and he did maintain it, through evil report and through good report; he bore the burden and heat of that day, when he stood almost alone as the unshrinking professor of the faith as it is in Jesus; and many were the shafts of ridicule, and bitter were the taunts of scorn, which were levelled at him for his unprecedented zeal in his Divine Master’s cause, but these fiery darts were quenched by the shield of faith; he bore them with the same calm fortitude which he is said to have displayed, when engaged in the fiercest of the hostile fight, or when in imminent danger of shipwreck. And when adverting to the obloquy which had been heaped upon him by the enemies of the cross, his only expression of regret was, ‘Oh, that I had, indeed, been worthy to suffer shame for his name.’”

Mr. Ward immediately adds an observation respecting the improved state of the navy with regard to religion, to which we heartily respond, and gladly insert:

“Thank God, the reproach of irreligion is now being wiped away from the navy of Great Britain, and he, whose bright example we are contemplating, lived to see a goodly number of that gallant profession, men of prayer, men of one book, living in the fear of God, and glorying in the cross of Christ.”

Let us see, on the other hand, how man is capable of acting with his fellow-man when deprived of the comforts, the hopes, and restraints of religion; the history of the neighbouring country, when emerging from the fearful state of irreligion and atheism in which the wretched instruments of that most awful convulsion, the French revolution, had placed it, gives but too just a picture. Far be it from us to offer these instances of human depravity as forming any portion of the national character of France; we are convinced that we have traced them to their real source, to that general state of demoralization which had apparently overspread that unhappy country, from which we may rationally hope it is

now recovering. One of the most striking and appalling instances of entire self-abandonment to the recklessness of despair, and to the influence of the most hateful passions, which are a portion of our corrupt nature ; of man surrendering himself to the suggestions of Satan, occurred in 1816, when the *Medusa*, French frigate, was wrecked on the banks of Arjuen, on the coast of Africa, and of which a French author, when writing upon the subject, says—

“ Never was there a recital more terrible; it makes one shudder in every page and tremble at every line. The subterraneous scenes of Ann Radcliffe, and all the imaginary horrors of our melo-dramas and our tragedies, shrink to nothing before the real horrors of this dreadful catastrophe.”*

The circumstances attending this awful event are too generally known to require insertion here, but a few words seem necessary, in order to bring the subject fairly before every reader. When it was dis-

* Quarterly Review, vol. xviii. p. 169.

covered that no hopes existed for saving the ship, and that she was at the distance of more than a hundred miles from the nearest land, and in a position quite out of the usual track of any vessels, every expedient which occurred to people in so complete a state of indiscipline and confusion was resorted to, and amongst others, a large raft was made of the spars and planks, for the purpose of carrying that portion of the crew and their provisions which were beyond the capability of the boats. And this arrangement, if it had been followed up with proper exertion and due subordination, would in all probability have been completely successful, and the whole crew might have arrived safe at their destined port, without any very great degree of suffering, privation, or danger; but all was haste, confusion, and even mutiny. The authority of officers who have not exerted it in the common occurrences of every day, is not likely to be respected under great and serious emergencies; in the present instance it was set at open defiance, and the example of disobedience was given

by the officers themselves. The military were placed upon the raft—the seamen in the boats—a measure which was sure to excite mistrust and suspicion, especially when the officer appointed to take charge of this unwieldy machine deserted his post, and jumped into one of the boats. The boats were six in number, and carried in all 233 persons. The French author says, that they might have carried twice as many, in which case the raft might have been unnecessary; but this we must doubt, as the boats of a frigate, even of the largest class, could hardly be expected to carry more than the number above-mentioned, especially when the distance from a port was great, and the probability of much bad weather would naturally occur to them. It was intended that the boats, thus filled with as many persons as they could contain, should tow the raft, and watch over the safety of those embarked upon it; but they had hardly proceeded two leagues from the wreck, when one after the other cast off their tow lines, pretending they had broken,

and “*saue qui peut*” became the general cry, a state of despair the most hopeless, from which few have ever rallied; the ill-fated raft, with its wretched burden, was abandoned, and left to almost inevitable destruction.

It is hardly possible to suppose that the fear, nay, the certainty of death, could have induced officers, whose responsibility to God and man was so awful and so evident under such circumstances, to give up so many of their fellow-creatures, beings who had been placed under their immediate care and protection, to utter destruction, without at least a struggle to save them; and this at a time when there was no immediate danger apparent, or any deficiency of resources. But the atrocious conduct began at an earlier period—the raft had been neglected in its construction by the seamen, who had put it together: they knew that their services would be required in the boats, and felt no interest in its security; the officers, yet more culpable, did not pay the needful attention to the proper

quantity of provisions being placed on it—these in general consisted in casks of wine and spirits, of which there was but too large a quantity, but only 25lbs. of bread, for the whole number of people, amounting to one hundred and fifty!

The consequence of this most infamous dereliction of duty was, that the raft, with its unhappy cargo, when abandoned in this cowardly manner, was found to be scarcely capable of floating, every sea washing over it, the people constantly knee-deep in water, were pressed against each other, without the power to move or lie down; the only repose they could obtain was an occasional seat on a cask, but very few could gain even such an accommodation. Hear the account of the narrators:—"During the whole of this night we struggled against death, holding ourselves closely to the spars, which were firmly bound together. Tossed by the waves from one end to the other, and sometimes precipitated into the sea; floating between life and death; mourning over our misfortunes, certain of perishing, yet

contending for the remains of existence with that cruel element which menaced to swallow us up : such was our situation till break of day : horrible situation ! how shall we convey an idea of it, which shall not fall far short of the reality ?"—p. 171.

It is not our intention to pursue the details of this dreadful event, in which human nature appears in its worst and most hideous features. We have shewn the situation in which so many unhappy people were placed, by the most culpable negligence of those to whom their safety had been entrusted ; we have seen them abandoned to their fate by those persons in the most dastardly manner, and we must come to the conclusion, that these men must have been devoid of every degree of religious as well as of humane feeling ; that none but confirmed infidels and atheists could have acted so diabolical a part. A very striking contrast is drawn by the Quarterly Reviewer at the conclusion of the soul-harrowing tale, between the conduct of the officers and crew of the *Medusa*, and those of the

Alceste,* lost about the same time, in the Straits of Sonda, in the Indian seas.

“The two frigates were wrecked about the same time; the distance from the nearest friendly port pretty nearly the same: in the one case all the people were kept together, in a perfect state of discipline and subordination, and brought safely home from the opposite side of the globe. In the other, every one seems to have been left to shift for himself, and the greater part perished in the way we have just seen. In the one case the representative of his Majesty (Lord Amherst) voluntarily put himself on the same stinted allowance, and most cheerfully shared the same fate with the meanest of the crew. In the other, the representative of his Most Christian Majesty was the first to take care of himself: but we will not pursue the parallel.”—p. 176.

We do not offer this comparison with a view of holding up the rival nation in an

* A British frigate, commanded by the late Sir Murray Maxwell, returning from China, with Lord Amherst.

odious light, and throwing a stigma upon it; but to illustrate the argument and establish the position we have laid down, that the absence of religion in any class of the subjects of any country, must be detrimental to its best interests, and the cause of the most fearful disasters. France long felt the direful effects of the downfall of her best institutions—of the overthrow of her altars, and destruction of all those bonds which held together the various classes of which nations are composed. It is true she rose with unexampled rapidity to a high state of military power; but many of her successes may be justly attributed to the very same cause to which her moral degradation was owing—to the entire absence of any religious principle—to an utter defiance of all laws, sacred and profane—to the pillage of the wealth, and the destruction of the property and resources of every nation which had the misfortune to fall into her power. This wealth, poured into the coffers of their unprincipled Directory, enabled them to prosecute the most gigantic designs, by

turning the whole population of France into one immense army, whilst unrestrained plunder being allowed to their troops, both officers and soldiers were enriched and excited to deeds and exertions hitherto unparalleled in their history. But this was not a wholesome state, and could promise neither happiness nor stability: hence the perpetual wars in which she was continually plunged by her ambitious ruler, who was well aware that the immense military establishment, which he had called into being, could never be supported by the resources of France alone. Universal Empire became indispensable to his existence; in grasping at this the Colossus was overthrown, and peace at length given to the agitated world. France can never fully appreciate the blessed change she has made; and proud as she naturally is of the achievements of her soldiers and the splendour of her victories, she will readily acknowledge the incalculable superiority of her present state, in the restoration of the blessings of peace, social order, commerce, and agriculture.

CHAPTER VI.

Recapitulation.

WE sincerely hope that in what has been said upon the all-important subject of maintaining religious observances, and inculcating the great and awful truths of vital Christianity to the thoughtless, and too generally, ignorant seamen, there will be found nothing calculated to excite one angry or unpleasant feeling in the minds of any individual; the great and sole object has been to point out, in the first instance, the fact that religion has been greatly neglected in the profession in which we have passed our life, and deeply do we deplore

the large share which we have personally held in this neglect of a sacred duty. We wish also to shew, from our own experience, that a valid excuse can very seldom be found for the omission of the public worship of God, either in time of war or peace, on board of our ships, and as little for the state of ignorance in which the seamen are allowed to remain, for want of due energy in giving them, or at least of procuring for them, that degree of instruction for which abundant means present themselves.

We have endeavoured to prove that few, if any, whatever be their situations in a community, are entirely without some degree of influence, which, however small, if diligently and conscientiously exerted, might not produce some portion of good, and that all have religious duties to perform, not only as regards themselves, but those among whom they are placed. We are quite ready to admit that our deficiencies in this respect arise as much from error as from neglect, and we are quite certain that were the mists of ignorance dispelled by instruction in the

word of God, that a very different order of things would be the result: that instead of giving way to the abject fear of ridicule, of the world's dread laugh, or to the apprehension of being suspected of hypocrisy, we should scorn pusillanimity of mind still more than we do that bodily fear, any appearance of which, in a person engaged in the profession of arms, renders him an object of contempt, and drives him from the service. In this last case, something is to be attributed to constitutional weakness, and pity is felt for the unhappy being, however unavoidable his rejection may be: but what extenuating circumstances can possibly be alleged in behalf of the timidity evinced upon the former occasion? There the mind is fettered by a most degrading shackle, willingly submitted to, and the free and independent exercise of its powers, the inalienable birth-right of every human being, tamely surrendered from the apprehension of suffering in the opinion of a world whose judgment every day's expe-

rience teaches us to question, and frequently to condemn.

The christian officer will at once see how utterly at variance such a deference to the opinion of the unthinking multitude must be, as regards his religious duties, and he will maintain the vantage ground on which his conformity to the commandments of God will place him, unmoved by the sarcasms or the suspicions with which he may be assailed—he will boldly stand forth and proclaim his faith and adherence to the principles of his holy religion, and he will feel the justice of the poet's beautiful lines :

“ He is the freeman whom the truth makes free,
And all are slaves besides.”

He will find himself further supported and strengthened in his firm and undeviating course, by the wise and holy precautions taken by our legislators from an early period of the Reformation, in the form of prayers composed for the express purpose of being used at sea, and in the articles of war,

which were enacted for the government of our military and naval forces.

But quite independent of such authority, it requires no argument to prove the advantages which must result to the community at large, as well as to the profession, and to the individual, from a due observance of our first and greatest obligations—those of obedience and adoration to that God “in whom we live and move, and have our being,” and from the compliance with laws which were made for the express purpose of maintaining that worship in constant observance, to discourage immorality and intemperance, and to stimulate to exertion by ennobling and purifying the motives of action.

It is well observed in all branches of learning or science, that not only those who are taught, but those who teach, derive a proportionate benefit. It will undoubtedly appear that the christian officer, in conscientiously endeavouring to fulfil his duties, will be constantly on his guard against those ever-recurring temptations to irritation or

violence, which the necessity for prompt obedience, arising from the peculiar exigencies of a sea life, so frequently give rise to. He will diligently cultivate a spirit of meekness and patience, and will earnestly pray to be kept under its influence. He will be reluctant to suspect evil intentions, or to visit with severity those failings which are incident to our nature, and from which few are exempt: he will encourage the diffident and the timid, whilst he restrains, even with a high and determined hand, the lawless and incorrigible: he will seek the comfort and welfare of all who, being under his command, are consequently under his care: he will consider his ship as a valuable and costly instrument committed to his charge for great and most important purposes; that in order to render it efficacious, it becomes his duty to watch over every part of the complicated machine, and to keep it in perfect order; that a feeble, an unhealthy, or a discontented ship's company cannot be expected to produce efficiency of exertion at the moment

it is most required, and that relaxation of discipline will not only shew itself amidst the temptations of the harbour, but its pernicious effects will be woefully experienced in the battle or the gale.

But it is in the great trials and struggles so peculiarly incident to our profession, that the benefits, and the *blessings* of religion will be most strikingly experienced. We have already quoted the sentiments of some of our most distinguished navigators in the Polar seas upon this subject, and have adduced their valuable testimony as to the effect of religion upon those under their command, and it is not only from the extraordinary and almost perpetual series of dangers and trials to which they were exposed that they were enabled to form their judgment, but still more from the limited number of persons, shut up in the same small vessel for months together, under the immediate notice of each other, and where every action, and it might be said the working of every mind, was obvious to all. The reader of these deeply interesting nar-

ratives cannot fail to have remarked how invariably the discriminations of character, as represented by the narrator of the voyage, appears to have arisen from the same view, and that peculiar value has been attached to the man, who, exemplary in his religious conduct, has been the first to take his post, and to maintain it with inflexible resolution in the hour of danger. What may not be expected from those who habitually feel and acknowledge that God is ever present, and that not a hair of the head can fall without his permission? O, could our eyes be opened to behold the things of an unseen world, and the workings of divine providence in bringing about his all-wise designs of mercy and love to his children, how differently would the events which so often fill us with gloom and dismay appear, how different would be our estimate of character, and, above all, how should we be animated to fulfil with the utmost diligence, exertion, and perseverance, the duties of the stations in which we might be placed, through evil report, and through good report, with such

considerations upon our minds. We should feel that we were placed in our stations by the hand of God ; that *our* business is to glorify Him in thought, word, and deed, assured that nothing could befall us but by his permission, and for our own ultimate and everlasting welfare.

The influence, as well as the responsibility of the officer, is much greater than is generally supposed, and far too little importance is attached to the effect his example may have ; thoughtless words, spoken without meaning, and forgotten as soon as uttered, may produce, and often have produced, the most disastrous effects. Much of the indiscipline and turbulence which led to the fearful mutiny in 1797, by which the whole nation was convulsed with terror, and brought to the very brink of destruction, has been, (and with a great appearance of justice,) ascribed to the conversations at the mess tables of the officers, arraigning the conduct of their superiors—complaining of privations unavoidable to the profession in which they had voluntarily engaged, and

expressing resolutions of leaving it, on the first opportunity. Such observations, carried by the servants amongst the mass of the ship's company, many of whom had been impressed into the service, and all enduring infinitely greater hardships than the officers, could not fail of producing the very worst effects; and there can be little doubt, tended greatly to confirm and encourage the discontented and the designing in their treasonable intentions.

It is a subject of national gratulation, as well as of thankfulness to God, that there is much less profane language heard in the navy now than formerly; a very evident improvement has taken place in this respect, although much yet remains to be done in reforming this abuse of language, and officers should reflect that they must restrain themselves in order to effect a thorough improvement. If objectionable language is in any degree used or tolerated, the evil is sure to spread; the young and thoughtless will soon take it up, the boy will ape the man, and the man, when there

is no check, will rapidly increase in licentiousness and guilt.

The progress which has already been made by our country in the diffusion of religious knowledge, and in spreading the light of the gospel, of which we have been the humble, though honoured instruments, must be a source of much gratulation to every British heart. It has been the means not only of civilizing many of the wild inhabitants of the savage parts of the globe, but has done much, and is doing more in extirpating the superstitions and the abominations of heathenism. It is, if dispassionately considered, by far our greatest claim to glory, and to the admiration of the world—a claim not founded upon human pretensions or human merits, but upon our having been permitted to become the messengers of divine mercy and love, and the depositaries of divine truth. The motive of action is here pure and unmixed with those worldly feelings of which self forms so large a portion. Patriotism and ambition have roused and stimulated the energies of

the statesman and warrior—the love of distinction, the scholar—the hope of gain has excited the merchant, and these combined efforts have, under the good providence of God, been attended with such success, as to render their country eminent in its constitution, arms, arts, and science, and made our empire rich, and powerful, and flourishing to a degree, which, when the immense extent of our colonial possessions are considered, far exceeds that of any other nation; but the motive by which we have been induced to seek the instruction of the world in Christianity, has been pure and genuine piety, as derived from the word of God, and has shewn its divine principle in the most indefatigable resolution, and the most inexhaustible patience. The projectors and promoters of this most exclusively benevolent undertaking, have been influenced by the love of their fellow-creatures, and by that alone, thus proving incontestibly the sincerity of their profession, and offering the most rational proof that they are indeed passed from death unto life.

They cheerfully give up for this purpose their money, their time, and their influence, and contentedly submit to endure the obloquy and persecution which the followers of our blessed Redeemer have been taught to expect.

Love to our fellow-creatures is undoubtedly the surest criterion of our progress in religion, and it has in this case been nobly exemplified. It has been manifested by the inhabitants of our island to almost every nation on the surface of the globe, and its effects readily acknowledged; and shall we not use the same exertions, and employ the same means, and the same influence in behalf of those whose lives are devoted to the defence of our empire, who have preserved our shores in peace and tranquillity, whilst one continued scene of uproar and devastation has been spread over every other part of Europe? A neglect of this most imperative, this most solemn duty, can only be attributed to the subject being kept out of sight, obscured under a mass of erroneous and worldly considerations, unworthy

of a civilized, still less of an enlightened nation; considerations which could not stand one moment's investigation; which are at once insulting to the common sense of mankind, and impious towards the Creator—implying that devotion to Him, unfits the worshipper for the fulfilment of the duties to which he is called by his providence.

The principle of patriotism should be sedulously inculcated upon the minds of our youth as a christian virtue, as well as a national duty, it should form a very prominent part of their early education. Such an education will greatly tend to purify every motive to action, and banish the selfish and vain-glorious feelings by which those in public life are so often stimulated. If the conduct of the officer be consistently upright and exemplary, he will not only put to silence the clamours of the dissolute and the disaffected, but he may be made the instrument in leading even these to see their errors and to reform their conduct.

The Apostle says, "watch, stand fast in

the faith, quit you like men, be strong"—urging us to prove ourselves worthy of our high calling, and the noble purposes of our creation, by the most indefatigable and unremitted exertions; to employ our best faculties in the fulfilment of our religious duties, and making them our great and paramount object, to persevere with inflexible resolution, despising dangers, sufferings, and even death itself, should it oppose our progress.

If, as all must acknowledge, religion, whether a true or false one, has occupied so prominent a place in the institutions of all nations from the earliest period of history, that even the most idolatrous and the most deluded have given it a pre-eminence, shall we, who have truth itself in all its divine radiance shining upon our land, close our eyes, and our understandings, and our hearts to its benign rays, practically denying its influence, by neglecting the worship of the only true God, and Jesus Christ whom He has sent? Shall we hesitate to make it the foundation of all instruction given to youth destined to the service of our country?

We have, as we hope, given sufficient proof, not only by arguments but by facts, that religion does not disqualify in any way for the performance of the most arduous duties, that it is not incompatible with the utmost degree of valour and enterprize, but that each derives, on the contrary, increased value from being associated with it, by the motives to action being purified and exalted; that the alleged obstacles to such an union are imaginary, and arise from a degree of self-indulgence and thoughtlessness, quite inconsistent with that strength of character which should be found in all who take a conspicuous part in the affairs of the state.

We have endeavoured to show, that our ancestors, in framing these wise laws, which they established for the government of the military departments, evidently saw no inconsistency in this combination of sacred and secular duties, and that they considered the first as the only sure foundation on which the latter could be based; and consequently made it their great and principal object, and we have farther proved, in the detail of naval operations, that on very

few occasions are there to be found any circumstances which may justify the omission of divine service on board our ships, we have also confidently asserted, that a ship is by no means unfavourable to the maintenance of religious observances: on the contrary, that great advantages are derived from the manner in which the officers and ship's company are mutually placed as regards each other, and from the community of their interests: we should say, that no parish, or community on shore, is so favourably situated for the cultivation of moral and religious habits; and we have adduced many instances to prove the correctness of this statement, in which almost every degree of suffering, either mental or bodily, has been experienced; and when religion has been acknowledged by all to have been the chief cause of their being enabled to endure an amount of misery, which human nature would otherwise have been found incapable of sustaining, and that to religion they have been indebted for their ultimate safety.

In adverting to the characters of men

who have been distinguished for the correct fulfilment of their various duties, both to God and man, we have taken them as they stand on the page of history, in which they appear under a great variety of circumstances, in danger, endurance, and privation; and we adduce them as instances to prove, that in no one case where the religious standard has been high, and the conduct been consistently influenced by it, has there been any manifestation of that feebleness or vacillation of mind, which has been so thoughtlessly imagined to result from religious habits. We observe on the contrary, that not only the comfort and the cheerfulness of the ship's company has been attributed to the principles of religion, but that their health, their discipline, and their invincible energies, have been traced to the same source.

It was well observed by the excellent John Newton, "that happy is that family where the worship of God is constantly and conscientiously maintained;" "such houses are temples in which the Lord dwells," and

“castles garrisoned by a divine power!” and will not this be pre-eminently the case in a ship enjoying similar advantages? It does not follow, nor is it intended to infer, that this vessel may be more exempted from the trials, or calamities to which others are exposed, but we may rationally and confidently hope, that under any events which may befall her in common with others, or under whatever circumstances of distress she may be placed, it will be found that the whole and undivided energies of her crew will be forthcoming to meet the exigencies of her situation, and that the utmost amount of their strength of body and mind, arising from a well founded confidence in their officers, as well as nourished and animated by a sound system of moral and religious discipline; and above all, as emanating from an unshaken trust in the power and mercy of the Almighty, will be brought into action, and offer the fairest and most legitimate prospects of ultimate safety.

It is of great importance also, to consider the beneficial consequences of the

exercise and maintenance of a religious system in our armies and fleets, not only as relates to the internal discipline and comfort of all those who are called into the service of their country; but how widely the blessings arising from it may be extended—what influence it must have in mitigating the horrors of war, of shortening its duration, and preventing its recurrence, by the kindness and humanity which will be exercised under this influence, upon those who are sufferers from the disasters inseparable from such a state.

By the cultivation of religious knowledge, and keeping upon the mind a constant sense of the Divine presence, we shall be enabled to behold the working of Providence in every event, whether favourable or afflictive: nothing can so effectually raise men above conformity to the maxims of the world as an habitual attention to, and contemplation of the things of eternity. This, once fixed deeply in the mind, the things of time and sense will lose much of their power over the affections, and be deemed unworthy of the

notice of those who know their time here to be short, and that upon the right use of the portion allotted to them depends their everlasting happiness or misery. Under such impressions and such convictions, how inestimable will appear the privilege of communion with God in prayer, through his blessed Son—so generally disregarded, and so awfully neglected by the great mass of mankind! With what feelings of trust and confidence, of joy and delight, should we approach the throne of grace, if we really believed our prayers would be answered, and our petitions be granted! Experience can alone convey to the mind a just idea of the blessedness of this privilege of worshipping God in spirit and in truth, and the practice, once acquired, will be a source of inestimable and daily increasing enjoyment. The comfort arising from habitually reposing ourselves upon Divine Providence, and a cheerful resignation to whatever events may be our lot, convinced that all things, whether good or evil, are ordained by infinite wisdom, and are all

intended for the gracious purposes of mercy and ultimate advantage to those who are sincere followers of the Lord Jesus is unbounded. There is no conceivable situation in which a man can be placed, where the influence of this conviction may not be felt. The mind of the real Christian must consequently be calm and tranquil under all circumstances, and he may go on his way rejoicing in the fulfilment of his various duties, uninfluenced and unmoved by the opposition of man, or by the fury of the elements. The pious writer to whom we have alluded above, in adverting to this holy confidence arising from religion, adds the following observations on the state of the sincere Christian. "This, indeed, is the great end of life, and he knows it will evidently appear so at the approach of death, and therefore, while others are cumbered about many things, he esteems this the one thing needful."

Amongst the arguments which have been used to discourage youth from a perseverance in these sacred observances to

which he may have been happily accustomed previously to entering the military or naval services, it has been said that the Duke of Wellington had always shewn himself decidedly averse to the professors of religion, and lost no opportunity of discountenancing them. We are happy to find, amongst the series of letters recently published, a very striking testimony to the contrary, and we gladly avail ourselves of the circumstance to copy the whole letter, which comes so forcibly and so completely to the point on the subject now before us.

“ To Sir H. Calvert.

“ *Cartaro, 6th Feb. 1811.*

“ My dear General,

“ I believe that you have attended a good deal to the establishment of chaplains in the army, upon which I am now about to trouble you.

“ Notwithstanding all that has been done upon the subject, with a view to making their situation such as to induce respectable persons to accept of them, I fear that they

are not yet sufficiently advantageous to ensure the object. I believe the income, while they are employed abroad, to be sufficiently good, but that of retired chaplains, after service, is not: and the period of service required of them is too long. You will observe, that a man can hardly be eligible to be an army chaplain till he is six or eight and twenty, after an expensive education; and it can scarcely be said that the pay of a retired chaplain, at thirty-six years of age, is what a respectable person would have acquired, if he had followed any other line of the clerical profession besides the army.

“ In my opinion, the period of service ought to be reduced from ten to six years; but they ought to be years of service, without leave of absence, excepting on account of health; and the pay of the retired chaplain ought to be augmented.

“ My reason for making these suggestions is, that really we do not get respectable men for the service. I have one excellent young man in this army, Mr. Briscall,

who is attached to head-quarters, and who has never been absent from his duty : but I have not yet seen another who has not applied, and made a pitiable case for leave of absence immediately after his arrival ; and excepting Mr. Denis, at Lisbon, who was absent all last year, I believe Mr. Briscall is the only chaplain doing duty.

“ I am very anxious upon this subject, not only from the desire which every man must have that so many persons as there are in this army should have the advantage of religious instruction, but from a knowledge that it is the greatest support and aid to military discipline and order.

“ It has, besides, come to my knowledge that methodism is spreading very fast in the army. There are two if not three methodist meetings in the town (Cartaxo), of which one is in the Guards. The men meet in the evening and sing psalms ; and, I believe, a Serjeant (Stephens) now and then gives them a sermon. Mr. Briscall has his eye upon these transactions, and would give me notice were they growing into any thing

which ought to be put a stop to; and the respectability of his character and conduct has given him an influence over these people which will prevent them from going wrong.

“ These meetings likewise prevail in other parts of the army. In the 9th regiment there is one at which two officers attend, Lieut. — and Dr. —, and the commander of the regiment has not been able to prevail upon them to discontinue this practice. Here and in similar circumstances we want the assistance of a respectable clergyman. By his personal influence and advice, and by that of true religion, he would moderate the zeal and enthusiasm of these gentlemen, and would prevent these meetings from being mischievous, if he did not prevail upon them to discontinue them entirely.

“ This is the only mode in which, in my opinion, we can touch these meetings. The meeting of soldiers, in their cantonments, to sing psalms, or hear a sermon read by one of their comrades, is, in the abstract, per-

fectly innocent ; and it is a better way of spending their time than many others to which they are addicted ; but it may become otherwise ; and yet, till the abuse has made some progress, the commanding officer would have no knowledge of it, nor could he interfere. Even at last his interference must be guided with discretion, otherwise it will do more harm than good ; and it can in no case be so effectual as that of a respectable clergyman.

“ I wish, therefore, you would turn your mind a little more to this subject, and arrange some plan by which the number of respectable and efficient clergymen with the army may be increased.*

(Signed) WELLINGTON.”

So far from any appearance of a wish to discourage religious conduct amongst the troops under his command, this most distinguished and experienced general comes forth, in the letter we have just quoted,

* Wellington Despatches, vol. vii. p. 230.

with the most open and candid declaration, that, from his own knowledge, the advantage of religious instruction "is the greatest support and aid to military discipline and order."

The duke felt and expressed the apprehension, that there was a possibility that religious meetings might, under the influence of ignorant and fanatical teachers, degenerate into what might become injurious rather than beneficial to the great cause they were designed to advocate; and all who have the interests of religion at heart must experience the same jealousy upon a subject of such paramount importance. We are, however, to guard against involving in one sweeping censure, all who do not belong to the established church, as it has been readily acknowledged, that numbers of them who belong to the class of what is termed orthodox dissenters have been eminently useful, not only in preaching the truth to their own sects, but have greatly promoted the influence of the church of England in making known those

scriptures from whence its pure doctrines are derived.

The selection of chaplains for the Royal Navy is a subject of the greatest importance, and calls for the most anxious solicitude of those from whom these appointments emanate, whether it be the captain who recommends or the authority which appoints. There can hardly be any medium in this case. This officer must be greatly instrumental in doing good, or, should he neglect the sacred duty he has undertaken, his example will be most pernicious. The benefit a ship's company derive from having a faithful, an enlightened, and a conscientious pastor provided for them, goes far beyond the weekly instruction he is intended to convey to them. He may in the fullest sense of the word be their friend and advocate, and prove a blessing to all classes—officers as well as seamen.

It was the happiness of the author, when commanding a ship of the line, to have a chaplain who took such an extensive view of his duties, and it is with sincere pleasure

that his example is given here, to shew the effect which his exemplary conduct produced, and which such conduct must ever produce. The individual alluded to was the late Rev. Evan Halliday, who died a few years since, chaplain of the dock yard at Devonport, and, at the time referred to, held that office on board the *Cæsar*.

In the first place, his general demeanour and habits were such as to procure for him the respect of all classes of his shipmates, and this respect was particularly manifested by the officers, of whose mess he was a member, by the most delicate attention to his feelings upon every occasion, and avoiding in conversation whatever could possibly be painful to him.

It was invariably the practice of Mr. Halliday, when any person was under an arrest for a fault which he had committed, to be frequently at his side, and to endeavour, by making himself acquainted with the man's habits and character, to judge whether an application for pardon, or mitigation of punishment, might be expedient;

and very frequently he was thus enabled, by standing between the culprit and the accuser, to conciliate the latter, and to put it in the power of the captain, at his (the accuser's) intercession, to forgive the offence without compromising the discipline of the ship.

On the Sunday, the various circumstances, events, or offences of the past week were commented upon in such a manner as might be calculated to leave a deep impression upon the minds of his hearers, and a conviction that they had a friend to whom they might safely confide not only their distresses but their errors.

It were earnestly to be wished that means could be adopted for giving a greater degree of personal comfort and retirement to the chaplain; but this is attended with almost an insuperable difficulty in ships of a smaller class. In those of the line, the chaplain should undoubtedly have one of the cabins in the ward-room, which would at all events secure him from much disturbance; and, as some of the lieutenants

have already their cabins on the lower deck, it would not be considered a hardship that one more, say the fourth were placed in a similar situation, to make room for an individual who, from education and habits, and especially from his sacred duties, requires all the consideration and delicacy which can be shewn to him when on board a ship.

We have ever observed, that where a chaplain has been particularly remarked for respectability of conduct and consistency of character, these attentions have been willingly conceded, and a desire evinced to make every inconvenience as light as possible; nor do we remember any one instance in which he has been treated with slight, or deprived of that deference to which he is entitled by his profession, unless he has himself departed from the line of conduct which he should have pursued, and, forgetting his sacred character, identified himself with the frivolity and thoughtlessness which to a certain degree will pervade the society of young men brought together under such

circumstances as those in which the officers of a ship of war are placed. It is a very just maxim of our neighbours on the continent, that—"Un homme ne vaut que ce qu'il fait valoir;" and it is pre-eminently so in this case: should the chaplain depart from the high standard to which it is his duty to conform, he must not and cannot expect the consideration which all are ready to give to those who prove their claim to it.

It will naturally be expected that some notice should be taken in this work of that great source of immorality, the free admission of profligate women into our ships of war on their arrival in port, and that some opinion should be offered upon the subject of the two pamphlets which have been written for the purpose of bringing the circumstance to the notice of the public. It is to be deeply regretted that the charges contained in these publications are but too strongly founded on fact, nor can we join with some of our respected brother officers, in considering them highly-coloured, at least as regards the customs in the navy in

the greater part of the late wars, whatever improvement may have taken place since. But the main question now is not whether enormities to the extent stated did actually occur, but whether the continuance of such an abuse and of such a reproach to the navy may safely be put an end to, and we unhesitatingly say, that experience, both in war and peace, has abundantly proved that such may be the case. The ground to be taken by every captain, on first assuming the command of a ship, should be that every indulgence consistent with the comfort and good order of a ship's company requires his first notice. It is most desirable that respectable and well-behaved married men should be permitted to have their wives on board during their stay in port; and this boon once granted, it would be not only an act of gross injustice, but a positive injury, to permit a notoriously depraved woman to be associated with them.

It will be said, that such a system of indulgence and exclusion will only lead to farther measures of recklessness and ini-

quity ; that sailor's marriages are easily got up, and that bigamy and perjury will be the certain result. We are not, however, to sanction a known evil lest another evil may arise. A principle will be established by the exclusion of all but married women, which will justify the officer in requiring certain degrees of proof and respectability ; this alone will greatly improve the quality of the females claiming admission, and prevent the *open breach*, at all events, of the laws of morality and decorum. With regard to the increase of improvident marriages arising from the restrictions proposed, we scarcely think any circumstance would lead to a prevention, but the general improvement of the seaman's character, to which we look from the increased attention to the religious observances this little work is intended to advocate.

We cannot do better, in concluding our observations upon this most momentous subject, than to quote a few passages from a letter written and published by that eminent and exemplary character, the late

Jonas Hanway, so well known in the world for his extensive benevolence and ardent piety. This excellent man was the treasurer of the Maritime School established at Chelsea, for the purpose of giving education to the sons of naval officers, who had fallen in the service of their country, or, from misfortune, were unable to secure to their children a liberal education.*

Mr. Hanway availed himself of his connexion with the interests of the school, derived from the office which he voluntarily held, to take the religious instruction of the young people under his peculiar care, and introduced into the book of instructions, for the government of the school, some most valuable maxims and counsels, which, however lost sight of by the objects of his kind and christian solicitude in early life, left undoubtedly on the hearts of many a deep impression, to which they might trace much of the religious feeling and influence which may have attended them in the sub-

* The author gratefully acknowledges the benefit he derived from having been admitted into the school.

sequent part of their career. The whole of these instructions were so mixed up with the suggestions of the pious mind of the writer, that they could not fail to produce a beneficial effect upon the conduct of the boys, and even upon the parents, to whom a copy was sent, as well as upon the masters and ushers employed in the school.

In the letter recommendatory with which Mr. Hanway prefaces the book of instructions, which he compiled for the institution, he says :

“ Those who are only beginning to act their part, and they who are descending to the grave, may view, with equal delight, a society of youths learning how to defend their country as their fathers did before them. Such a grateful memorial cannot fail being a pleasing offering to the benignant Father of mankind.”

“ Nothing can be truly great and beneficial to a community when the duties of religion are not strictly attended to. Obedience to laws and government, reverence to those who are put in authority, with the disci-

pline and economy essential to our respective stations, ought to be the first things taught in all seminaries of knowledge, of what kind soever." In the introduction he adds—

"If first impressions are too faint to give visible marks of piety towards the great Governor of the world, the discipline necessary to the prosperity of our country must fall short of the true standard of national honour and stability."

"The fear of God is indubitably the beginning of wisdom, and the effect of it the glory of a nation. If we trace the evils we labour under to their source, we shall find it in the education, which is by no means calculated to promote a manly simplicity, a modest and humble deportment, or an awful regard to religion."

"Nothing wounds our modern education deeper than the want of an awful respect to the sacred writings, and a competent, sober, and peaceful knowledge of religion; zeal, without knowledge, is like fire uncontrolled—destroying instead of preserving."

“Let the idle and thoughtless say what they please to the contrary, the deeper impression we receive of our duty to God, the happier we shall be, the better we command our passions; the better we command ourselves, the better we are qualified to command others.”

“The better duty is known and practised, the better temper and habit of mind is acquired, and the more this is experienced greater will be our influence.”

“We are also taught, that as intemperance engenders disease, sloth produces poverty, pride creates disappointments, and dishonesty exposes to shame; the contrary virtues temperance, vigilance, humility, and probity, cheer the heart, enlarge the mind, and render men happy, even amidst unavoidable misfortunes. Thus we have reason to believe the most daring and adventurous employment in the world may be rendered pleasant and gladsome.”

“You will soon discover, that it is most easy to govern seamen by good discipline and good treatment, and that it is less dif-

ficult to govern them than landsmen, as you have them under your eye as well as under your command."

"The more you prevent wickedness, the more easy will discipline be, and the better the discipline; upon sound principles, seamen, as well as other men having reason, the more they will love and honour you as their officer."

"Such a rule of conduct will induce them to be your true partners in all the perils of battle, and the raging storm. Of this there are many proofs, supported by the most distinguished commanders in the British navy."

"To suppose that seamen may be best governed by senseless expletives, as in swearing, is as absurd as to suppose that the angry man is best qualified to command others, though he cannot command himself; as that the Judge on the bench should be angry with the prisoner, when he ought to be calm and uninfluenced by any consideration but a sense of duty, and knowledge of law."

“ A ship’s company is a very important charge, and it requires great attention to govern it. Every officer must do his duty, that the whole stupendous machine, consisting of such a variety of parts, may move exactly and safely, whether amidst rocks and sands, darkness and storms, or under a mild and clement sky, with fair and pleasant gales.” He is provided with “ wisdom in legislation, laws easily executed, calculated to prevent offences, to promote reform, and suffer no violation.”

“ Protect and instruct seamen, they will protect their country in return, and be means of instructing nations now in darkness.”

“ You believe that I am your friend, and you judge well ; it is for this reason I tell you, that neither arts, learning, nor valour, ever formed a complete character without religion ; and it is my devout wish, that you should learn that which may remain with you through your whole life.”

“ Let the events of war be as they may, man is born to die; but he often acts as if he did not believe it. It is, however, universally acknowledged, that he who lives the best prepared for death, particularly as a warrior, will as surely give the brightest lustre to his actions in war or peace.”

“ Having made up your mind by a constant attention to your commerce with Heaven, consider resignation to death, as it arises from principle, as the summit of human greatness. He, whose mind is possessed with the firmest habit, will naturally be the calmest warrior, and perform the most gallant achievements with the greatest resolution. The reason why this disposition of mind is not learnt, *so far as might be*, on solid principles while we are young, is because we are not usually taught it.”

“ Life is a warfare, particularly the life of a Christian, let his occupation be what it may, you will accordingly find in it many foolish people; *much* to be lamented, *much* to contend with, as well as much to *enjoy*.

“There is a measure in all things; we are not to be sorrowful as men without hope, and never to be *dismayed*, but rejoice in the good and shun the evil. The better any man is, the less evil in the world there will be. It is hardly possible for a man of understanding to think of immortality without joy; granting that it is equally difficult to take a view of life in all its parts without being serious.”

“Seriousness, rightly understood, may be occasionally tempered with sorrow, but in general it is another name for a calm, and, therefore, a joyful state of mind. Resignation is its companion, and hope its friend. Excessive mirth is often courted, being mistaken for joy, but it is frequently found to create sorrow; and more foolish and wicked things are done in a merry mood than can easily be repented of in a serious one. It may act as a brisk gale to drive our vessel on the faster, but it seldom allows of good steerage; she is more subject to overshoot her port or run upon a rock. The wise man says, ‘a merry heart doeth good like a me-

dicine, but sorrow drieth the bones;' by a merry heart is here meant a cheerful mind, which is as a safe and pleasant gale, and removes all terror from us. This leads us to that equality of mind without which we seldom observe much consistency of conduct or any mark of wisdom."

"The common but just opinion of mankind is, that no one can make a good master who does not know how to make a good servant. You are now learning to command, but first you learn to obey; and it is very evident, that the more able you are to command yourself, the more fit you will be to command others."

"In the line of seamanship, you must be sensible that he who is truly a christian hero, may with great propriety enrich his mind by such sentiments as are contained in the following four stanzas of the celebrated hymn written by Mr. Addison:—

"For tho' on dreadful whirls we hung
High on the broken wave,
I knew Thou wert not slow to hear,
Nor impotent to save.

“ The storm was laid, the winds retired,
Obedient to *thy* will ;
The sea that roared at *thy* command
At *thy* command was still.

“ In midst of dangers, fears, and death,
Thy mercy I'll adore ;
And praise Thee for thy mercies past,
And humbly hope for more.

“ My life, if thou preserv'st, my life
Thy sacrifice shall be ;
And death, if death *shall be my lot*,
Shall join my soul to Thee.”

“ In the religion of Christ, the memorable question was, ‘ How readest thou ? ’ It was not meant to recommend a theological investigation, but simply a knowledge of the command of God as contained in the sacred writings. He who believes in God, will walk in his paths ; but how is that to be done without praying for his aid and protection ? And will this obstruct the business of the world ? by no means. According to the proverb of the thrifty Hollander, no man loses any time by saying his prayers ; but you will easily perceive, that while you

are in a state of education, you are learning to be a man, and when you reach manhood, you must put time, or rather you must put yourself in order, that you may gain time for every duty.

“ To pray as a rational creature, believing in God, and to obey Him, seem to be as notes in unison, producing the most exalted harmony the life of man is capable of enjoying. It strengthens his understanding, it cheers his heart, it renders him indefatigable in his pursuits, and presents a joyful prospect of both worlds ! Is there any other thing in nature can answer the same purpose ? All the riches, health, beauty, titles, and renown, which any man can ever boast of, compared with the Divine favour, leave him a beggar !

“ Considering the host of miseries which invade the life of man, where is *his* wisdom who neglects praying to God for protection ? If he believes in Christ, as the Redeemer of mankind, and as making intercession for sinful man, he will rejoice in making his supplication in his name, as the Saviour

of the world ; and the life of such a man will derive an equal degree of usefulness and dignity from it, in the sight both of God and man.

“ Although you are so young, you may look around you, and see how *negligence*, with regard to this part of modern education, operates to disturb the peace of the community, and even to threaten our very existence as a people. Negligence, in this respect, is the foul spring from whence unnumbered evils flow !

“ Those who do not pray to God cannot be supposed to fear Him, and those who fear Him not, will not respect his laws : and if they respect not the laws of God, it is not to be imagined they will shew any reverence to the laws of the land. Accordingly we find such crowds of irregular livers ; so many mischievous persons ; and even such as commit crimes, which bring them to the gallows. .

“ To apply these observations to your studies, in order to your going early into the great world, I am confident you cannot

do well, unless you lay in a store of piety : and the more as you go among people who stand in need of a *good example*."

The author feels confident, that he shall be excused for the length of these extracts, which from his own experience he is convinced are not only well worthy of the attention of young persons, who are about to enter the profession from which he has himself so recently retired, but that officers of all ranks will readily acknowledge their value. The thoughtless multitude, of all professions, who have deferred the consideration of these things to a convenient season, cannot do better than to attend the suggestions of this faithful servant of God ; and the most advanced Christian will find in them new motives, and obtain from them fresh energies to urge him forward in his progress in a life of holiness.

THE END.

